



in **LOVE** *with* *volim* **KONAVLE**

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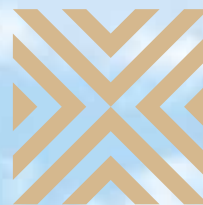
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Božo Lasić

Načelnik općine Konavle

*Prefect of the Municipality
of Konavle*

Dragi gosti,

dopustite mi da vam poželim dobrodošlicu u, siguran sam da ćete se složiti sa mnom kada kažem - najljepši dio Republike Hrvatske. Dakle, dobrodošli u Konavle koje zahvaljujući, ne samo svom posebnom geografskom položaju, nego i svojim ljudima, jest mjesto odmora kakvog nećete iskusiti nigdje drugdje.

Konavljani su kroz povijest oduvijek bili poznati kao dobri domaćini, a tu tradiciju s ponosom nastavljamo i danas, kada biti domaćin znači ne samo primiti u svoju kuću susjeda, već i brojne domaće i strane posjetitelje, one slavne i one manje poznate ljude.

Konavle se prostiru istočno od grada Dubrovnika kojeg je George Bernard Shaw nazvao rajem na zemlji. Taj biser Jadrana pruža jedinstven pogled u prošlost kroz svoje zidine i spomenike, a Konavle su mjesto gdje, još od davnina, i Dubrovčani dolaze odmoriti dušu i tijelo.

Nemojte se zavarati, i mi njegujemo bogatu povijest i tradiciju, utvrde i kulturne spomenike, no u današnje vrijeme želimo istaknuti jedinstvenu prirodu, nedirnutu obalu i putovanje kroz prošlost i sadašnjost konavoskog gostoprimstva u nekom od naših brojnih seoskih gospodarstava.

Nigdje na svijetu nećete pronaći dragulj kao što je Cavtat ili Molunat. Pritom mislim na geografsku posebnost ovog kraja; tako ovdje možete ujutro ležati uz more podno Konavoskih stijena, a popodne planinariti na Sniježnicu. Nigdje na svijetu nećete pronaći mediteranske specijalitete kao u Konavlima, probati tako dobar autohtoni konavoski med, maslinovo ulje ili kušati jedno od naših vina, svjetskih prvaka.

Naša je želja da se vratite kući samo s jednom mišlju – kako nam se što prije vratiti.

Dear visitors,

Let me welcome you to what I am sure you will agree is the most beautiful part of Croatia. Welcome to Konavle. Thanks to not only its geographic location, but also to its people, Konavle is a place to experience a holiday unlike anywhere else.

Throughout history, the people of Konavle have always been known as warm hosts, and we proudly continue this tradition today. To be a host not only means to welcome your neighbors into your house, but also many domestic and foreign visitors, from celebrities to everyday people.

Konavle extends east of Dubrovnik, a city which George Bernard Shaw called "paradise on earth." This pearl of the Adriatic provides a unique view of the past through its city walls and monuments, and Konavle is a place where, since ancient times, the people of Dubrovnik came to rest their bodies and souls.

Of course we care for rich history and tradition, fortifications and cultural monuments, but in the present day we want to emphasize our unique nature, and pristine coast. We invite you to travel through the past and present of Konavle hospitality in one of our many rural farmsteads.

Nowhere in the world will you find jewels like the towns of Cavtat or Molunat. With this I refer to the geographic uniqueness of this region, where in the morning you can lie by the sea beneath the Konavle cliffs and in the afternoon you can hike to the top of Snježnica Mountain. Nowhere in the world you will find Mediterranean specialties like in Konavle; try delicious, authentic honey from Konavle, olive oil, or one of our award winning wines.

It is our desire for you to return home with only one thought – how to come back to Konavle as soon as possible.

Poštovani čitatelji,
poštovani posjetitelji Konavala,

pred vama je prvi broj godišnjaka „In LOVE with KONAVLE“, časopisa u kojem ćemo obrađivati teme o kulturnom i povijesnom naslijeđu Konavala, običajima i tradicijama, prošlosti i sadašnjosti, poznatim i manje poznatim ljudima koji čine Konavle onakvima kakve one jesu; posebne i jedinstvene, ne samo u hrvatskim okvirima.

Upravo je položaj Konavala, na istočnim granicama povijesne Dubrovačke Republike i na razdjelnici istoka i zapada, u velikoj mjeri utjecao na formiranje i snažno identificiranje Konavljana s prostorom i običajima vidljivim do današnjih dana u očuvanom skladu življenja čovjeka i prirode, kojeg itekako prepoznaju i ljudi današnjice u potrazi za iskonskim vrijednostima.

Stoga ćemo već u našem prvom broju prošetati od prošlosti do sadašnjosti; upoznati vas s vezama i naslijeđem Dubrovačke Republike u Konavlima, približiti vam srednjovjekovnu nekropolu stećaka Sv. Barbara, lokalitet pod Unescovom zaštitom od 2016. godine, i podsjetiti na velikana Vlaha Bukovca, koji je pronio ime rodnog Cavtata diljem svijeta.

Progovoriti ćemo o konavoskom vezu, zaštićenom nematerijalnom dobru Republike Hrvatske, te o konavoskom nakitu, posebno konavoskim vežilicama, koje danas uživaju status nezaobilaznog modnog dodatka, ne samo Konavoka.

Donosimo priču o zelenoj menestri, jedinstvenom jelu naših krajeva, kao i priču o gotovo izgubljenoj i entuzijazmom zaljubljenika revitaliziranoj Malvasiji dubrovačkoj.

Fascinantna priča o cavtatskom vaterpolu i velikom broju vrhunskih vaterpolista, osvajača svjetskih i olimpijskih medalja, poniklih u ovom malom mjestu, zasigurno spada u svjetske raritete.

Ovo su samo neke od tema koje obrađujemo u ovom prvom broju, a koje će zasigurno pobuditi interes čitatelja da zajedno s nama zavire u našu prebogatu „konavosku škrinju“.

Vjerujemo da ćete u svim ovim pričama osjetiti našu ljubav prema Konavlima, prema našoj prošlosti i sadašnjosti, a koju smo naznačili i u samom nazivu našeg časopisa.

Dear readers and visitors to Konavle,

Before you is the first issue of the annual *In LOVE with KONAVLE*, a magazine presenting Konavle's cultural and historical heritage, customs and traditions, past and present, famous and less well-known people who make Konavle what it is – special and unique.

The location of Konavle, on the eastern borders of the historic Dubrovnik Republic and at the division between east and west, greatly influenced the formation and strong identification of the people of Konavle with the space and customs still visible in the preserved harmony of man and nature, which is recognized by visitors today who are looking for enduring values.

Therefore, our first issue takes you from the past to the present, introduces you to the connections and heritage of the Dubrovnik Republic in Konavle, brings you closer to the medieval necropolis of the *stećci* tombstones of St. Barbara, a site which has been recognized by UNESCO since 2016, and honours the great Croatian artist Vlaho Bukovac, who carried the name of his birthplace of Cavtat around the world.

In these pages, we will tell you about Konavle embroidery,

the protected intangible heritage of the Republic of Croatia, and about Konavle jewellery, especially the Konavle *vežilice* earrings, which today enjoy the status of a popular fashion accessory, even beyond Konavle.

We bring you a story about our famous cabbage stew, a unique dish from our region, as well as the story of the almost lost and, lately found, revitalized Dubrovnik Malvasia wine.

In addition, the fascinating story of Cavtat water polo and the top water polo players, world and Olympic medal winners, who emerged from this small town, certainly deserves attention.

These are just some of the topics that we cover in this first issue, which will surely inspire your interest to accompany us in peering into our treasure chest of Konavle's heritage.

We believe that you will feel our love for the Konavle, for our past and present, in all of these stories, as the very name of our magazine indicates.

We welcome you warmly, and hope you enjoy your stay with us.



Frano Herendija

Direktor Turističke zajednice
općine Konavle

*Director of the Konavle
Tourist Board*

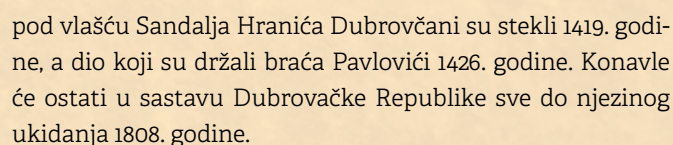
Konavle i Dubrovni 600 godina u snažnom



Kartu usunio: DPDS – Knežev dvor Pridvorje

Snažna i neraskidiva veza između Dubrovnika i Konavla začeta je prije šest stoljeća, u vremenu kada je tadašnja Dubrovačka Republika tijekom srednjeg vijeka, osobito tijekom 14. i 15. stoljeća, nakanila zagospodariti područjem Konavala zbog strategijsko-pomorskih i gospodarskih razloga. Imajući pod nadzorom Konavoske stijene, dubrovačkim brodovima se osiguravala sigurnija plovidba prema Jonskom i Egejskom moru te Levantu. Početkom 15. stoljeća Turci su bili sve bliži ovim prostorima i opasnost je bila sve očitija i

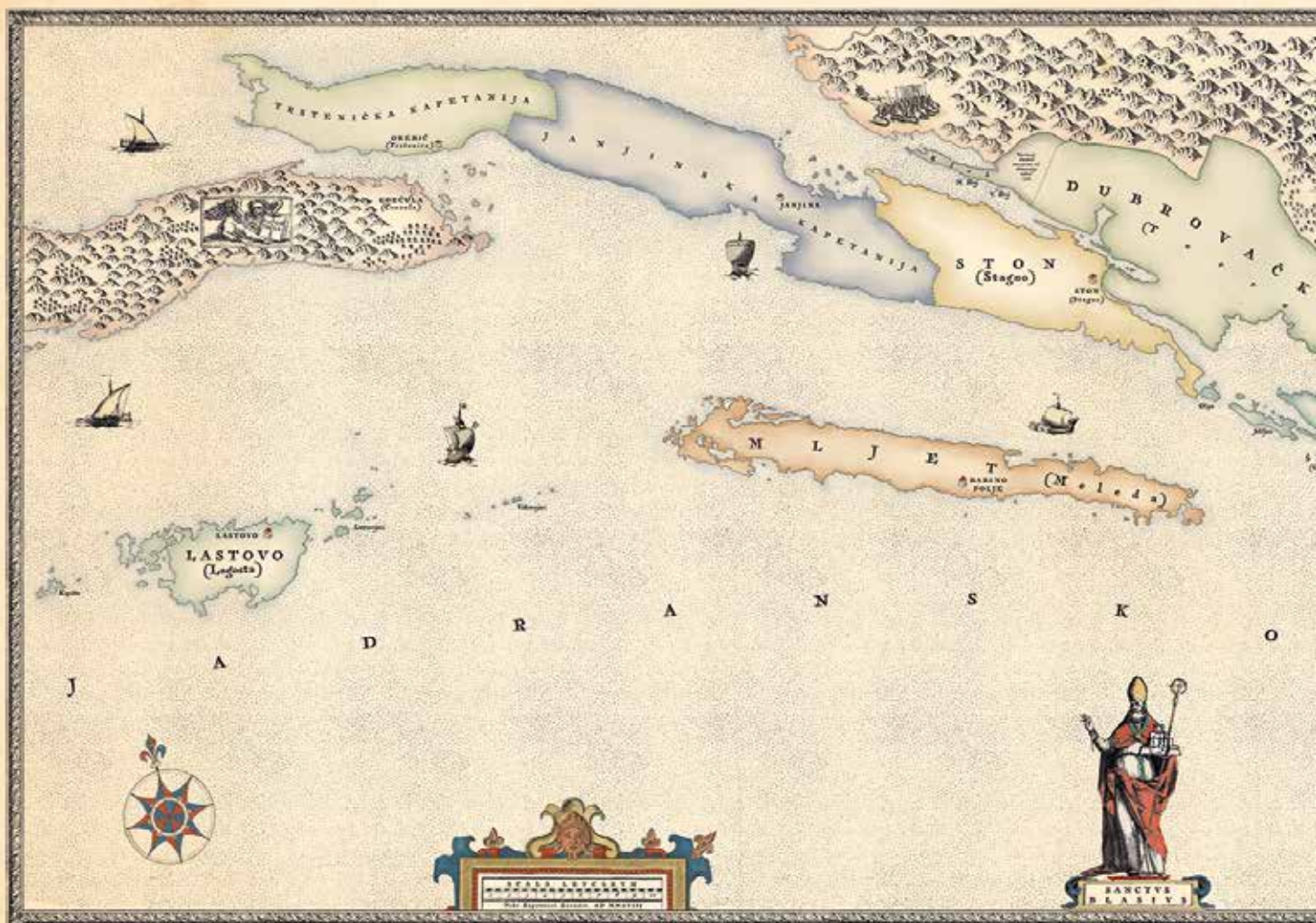
neposrednija. Prinosi koje je davalo plodno Konavosko polje i konavoski pašnjaci znatno su utjecali na opskrbu Dubrovnika. Dubrovčani su isticali da su Konavle plemenita baština dubrovačke vlastele, koja vuče korijenje od nekadašnjih plemenitih građana starog Epidaura, koji su imali pod svojom vlašću Konavle. Zbog poznavanja tih i drugih prednosti, dubrovačka je vlada upregnula sve političke i financijske snage kako bi, prije 600 godina, kupila Konavle koje su u to doba bile pod vlašću bosanskih feudalaca. Dio Konavala koji je bio



Dubrovčani su isticali da su Konavle plemenita baština dubrovačke vlastele, koja vuče korijenje od nekadašnjih plemenitih građana starog Epidaura, koji su imali pod svojom vlašću Konavle.

Međutim, nije sve bilo idealno. Dubrovačkoj je vlasti trebalo pola stoljeća kako bi se stabilizirala u Konavlima. Dubrovačka vlastela, željna novih posjeda, sukobljavala se s konavoskom političkom i feudalnom elitom koja je tu zemlju do tada posjedovala. Konavoski vlasteličići podizali su niz ustanaka. Na kraju, većina je vlasteličića ostala živjeti na svojim nekadašnjim posjedima prihvaćajući dubrovačku vlast te je nastavila djelovati u novim uvjetima. Premda su formalno bili podložni dubrovačkom plemstvu, Konavljani su, zahvaljujući prirodnim resursima u poljoprivredi i stočarstvu, kao i razvijenoj trgovini s osmanskim i venecijanskim posjedima u okruženju, zadržali znatan dio gospodarske snage i samostalnosti. Tome je pridonio i nagli razvoj pomorstva nakon što su se izgradile luke u Moluntu i Cavtatu. Konavljani, koji su se obogatili baveći se trgovinom i pomorstvom, stvorili su takozvane velike kuće koje su postupno zamijenile vlastelinčiće u vođenju i promišljanju konavoskog gospodarstva i politike.

Dolaskom Dubrovčana i podjelom zemlje na novostečnom području ostvaren je kvalitetan uvid u konavosku svakodnevicu, stanovništvo i privredu. Zahvaljujući dubrovačkoj zaštiti, Konavle su preživjele tursku opasnost i tako su, među rijetkima na Balkanu, sačuvale svoj političko-teritorijalni i etnički kontinuitet, a snažna veza i suživot koji počiva na partnerskim odnosima traje do danas.



Konavle and Dubrovnik 600 Years of Strong Ties

The strong and inextricable link between Dubrovnik and Konavle began more than six centuries ago, during the Middle Ages, when the Dubrovnik Republic, sought control over the Konavle area for strategic naval and economic reasons. Keeping watch over the rocky Konavle coastline meant safer passage for the Republic's sailing ships on their way to the Ionian and Aegean Seas and to the Levant. At the beginning of the 15th century, the Turks were coming ever closer to this area and the danger was more evident

and immediate. The harvests from the fertile fields and pastures of Konavle significantly contributed to the supply of Dubrovnik. People from Dubrovnik emphasized that Konavle was the rightful heritage of the Dubrovnik nobility, which drew its roots from the noble citizens of ancient Epidaurus, who had Konavle in their possession. Due to the knowledge of these and other advantages, the Dubrovnik government drew upon all of its political and financial forces to acquire Konavle 600 years ago, which at the time was under the rule

of Bosnian feudalists. Part of Konavle, which was under the rule of Sandalja Hranić, was acquired by Dubrovnik in 1419 and the part held by the Pavlović brothers was acquired in 1426. Konavle would remain part of the Dubrovnik Republic until its dissolution in 1808.

From today's standpoint, before the establishment of Dubrovnik's rule, Konavle was veiled in darkness. Data from Konavle is scarce and almost no important data can be found in any sources. The addition of Konavle to the framework of the Dubrovnik Repub-



People from Dubrovnik emphasized that Konavle was the rightful heritage of the Dubrovnik nobility, which drew its roots from the noble citizens of ancient Epidaurus, who had Konavle in their possession.

lic, was a turning point, and Konavle emerged from the darkness into the light. Through existing records from that time, we learn about political-territorial entities within Konavle. We can find the names of all villages and settlements in documents, as well as a large number of toponyms. We have insight about all main and secondary roads, as well as a large number of commercial facilities – mills. Also, we find data that at least two sites produced tiles and bricks. We can meet the people of Konavle from this era, from the political elite led by Konavle's prefect, to the patrons and serfs. Thousands of people from Konavle were recorded in documents that reveal the family names of that time, and genealogical research confirms that there have been no major changes in the population in Konavle from the 15th

century to the present day.

However, not everything was ideal. The Dubrovnik nobility needed half a century to stabilize itself in Konavle. The Dubrovnik nobility, desirous of new possessions, came into conflict with Konavle's political and feudal elite, who had owned the land up until that point. Konavle's landowners carried out a series of uprisings. In the end, most of the landowners stayed on their former properties, accepting the Dubrovnik government and continuing to operate under new conditions. Although formally subject to Dubrovnik nobility, the Konavle people, thanks to their natural resources in agriculture and livestock production, as well as developed trade with Ottoman and Venetian holdings in the surrounding areas, retained a considerable part of their economic power

and autonomy. This was also due to the sudden development of maritime trade after the ports of Molunat and Cavtat were built. People from Konavle, who became wealthy from their dealings in trade and maritime affairs, created so-called "great houses" that gradually replaced the feudal rulers in the management and thinking of Konavle's economy and politics.

With the arrival of Dubrovnik and the division of land in the newly acquired area, there was good insight into everyday life in Konavle, the population and the economy. Thanks to Dubrovnik's protection, Konavle survived the Turkish danger and so, among few in the Balkans, they retained their political, territorial and ethnic continuity. The strong ties of this partnership between Dubrovnik and Konavle continue even today.

A close-up photograph of a traditional Kona Voz embroidery. The image shows a dense, intricate pattern of red, black, and white threads on a dark fabric. A prominent yellow tassel hangs from the top of the embroidery. The background is blurred, showing more of the same pattern.

KONAVOSKI VEZ

Svilen sidro koje nas vezuje uz daleku prošlost

Fotografije / Photos by: Karmen Diklić Zorović

Ono što je nekada davno bio jedini ukras ženske konavoske nošnje danas je kulturno dobro Republike Hrvatske i jedino što je u potpunosti autohtono Konavlima.

Kako se vezeni ukras odjeće uspio održati svih ovih stoljeća na prostoru Konavala može se razumjeti jedino ako se upozna srž konavoskog bića. Na granici svjetova, baš na granici gregorijanskog i julijanskog kalendara, na granici velikih carstava, Konavle su ipak čvrsto pripojene Dubrovačkoj Republici koja je ukinula ropstvo daleke 1416. godine. Upravo u tvrdoglavosti diferenciranja od susjeda i potrebi da se bude dio svijeta male, ali velike nam Republike održali su se elementi tog specifičnog prostora. Međusobnim ženidbama, djevojke su iz jedne, prelazile u istu kulturnu stvarnost. Utoliko su svi dinarski elementi na nošnji svedeni na ukusni komprimirani izričaj koji i danas plijeni svojim skladom i ljepotom, iako je moglo biti i drugačije. Vez se mogao raspršiti po cijeloj nošnji i nestati s vremenom, mogao se pojednostavljivati do kupovne ukrasne trakice koja se aplicira kao kod nekih i pristavlja uz odijelo. Sva vezenina koju smo mogli oče-kivati na arhaičnoj dinarskoj nošnji neke velmožice, sublimirala se u poprsnicu i malo orukavlje konavoske nošnje koje se pristavlja uz košulju po načelu običaja. Dakle, djevojka je trebala do udaje pripremiti sve svoje vezove, za sve životne prilike koje će joj život donijeti, za svečanosti i za rad, za sreće i za tuge, i za ukop. Vez koji je bio za ukopa, bio je isti onaj koji je krasio njezinu nošnju na dan vjenčanja. Za prelazak preko praga, onoga koji je od djevojke stvarao ženu ili onoga između života i smrti, valjalo je imati najljepši vez. Najsretnije su bile one žene koje bi uspjele nositi sve

svoje pripremljene vezove, jer je to bilo svjedočanstvo cjelovitog života.

Teške životne prilike 20. stoljeća, ratovi i krize ostavile su traga i na nošnjama; brojnim korotnim vezovima odavalo se poštovanje smrti u obitelji ili selu. Brojne vezove divnih boja žene bi obojale u crno, nakon što bi im preminuo suprug. Na takav način konavoske udovice su žrtvovalе svo svoje blago, otevši mu boju i sjaj crnilom kako bi pred selom oplakivale svoje bračne suputnike. Sjaj svilenih vezova crna boja ipak nije uspjela zatrti, jer domaća svila od bubica, othranjena u sobi s puno ljubavi ipak uvijek zadržava sjaj.

Djevojčicama je vezenje i proizvodnja svile bila prva inicijacija u esencijalno žensko, toga su bile svjesne i tome su se veselile. Sa šest godina počinjale su vesti svoje prve vježbice. Proizvodile su i bojile svoj svileni konac za vez i godinama prikupljale vezove za dotu i za život. Nakon udaje više ne bi vezle ni proizvodile svilu već bi se posvetile drugim poslima. Kako bi u životu prispijevale u određene prilike i stanja, tako bi mijenjale svoje vezove, a kod pr-

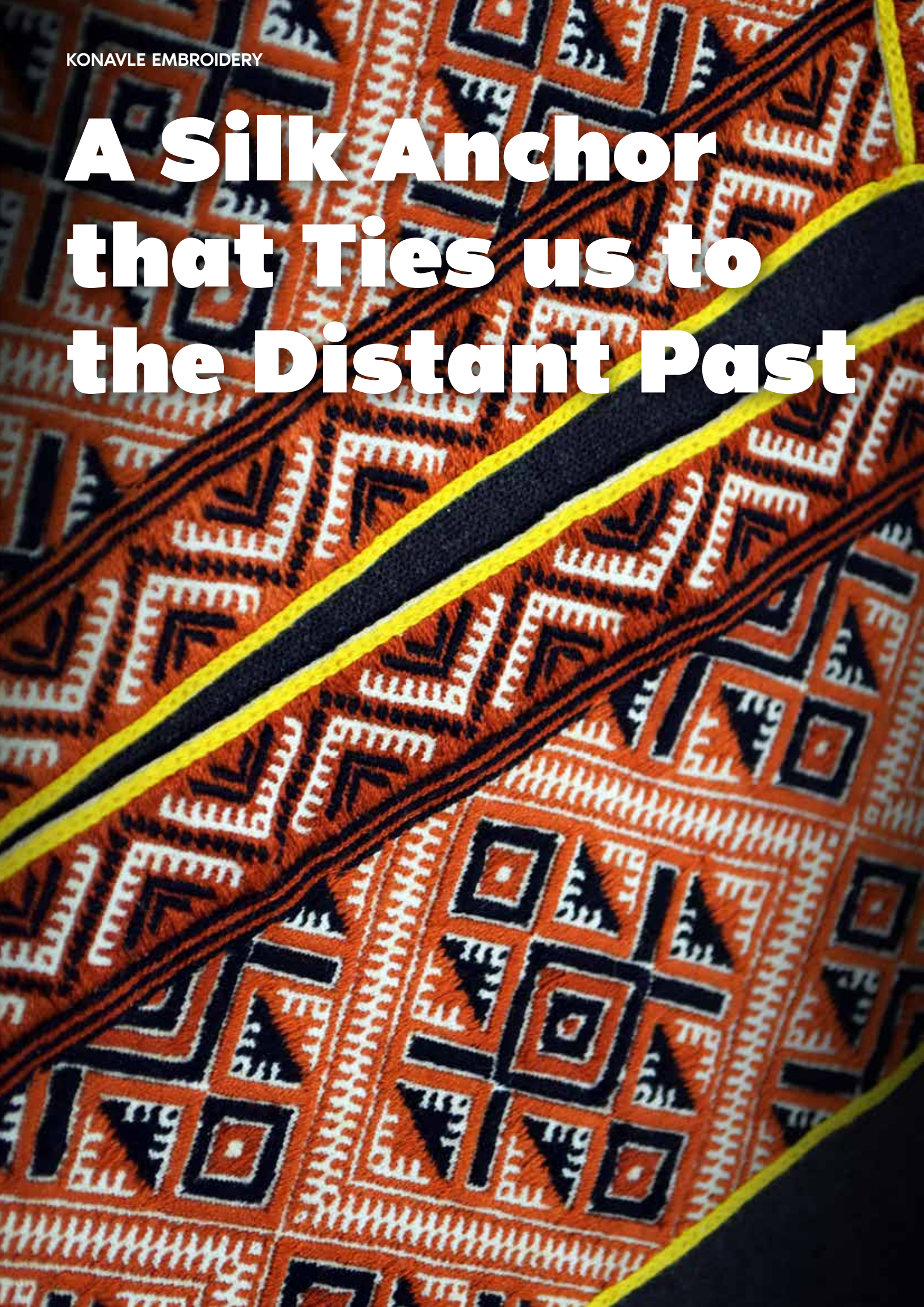
vog oblačenja bi mu nadodale i svilene kite. Četiri ili pet kita koje s naličja čine križ, bile su zaštita za sjeme od bubica za proizvodnju svile, a koje se nosilo u toplini njedara. Iste te kite doticale su nježno rumene obraščiće beba dok su se uspavljivale ili su ih šakljale dok bi ih u naručju držale majke, babe ili tete. Vezovi s kitama mirišu na ljubav i to znaju svi koji su rasli i odrastali u Konavlima. U teškim vremenima i nezvjesnosti budućnosti, oni su ostali sidro kojim su Konavle vezane za svoju daleku prošlost.

Kao oda snazi svim konavoskim ženama koje su održale umijeće izrade, poštujući svoje učiteljice i prenoseći znanje i vještinu učenicama, suzdržavajući se od individualnih izričaja, danas se umijeće izrade konavoskog veza i proizvodnje svile doživljava kao najljepši poklon naših predaka u Konavlima. Stoga ne treba čuditi što je izrada konavoskog veza 2015. godine proglašena nematerijalnim kulturnim dobrom Republike Hrvatske, što bi trebao biti залог za budućnost i njegovu opstojnost.



KONAVLE EMBROIDERY

A Silk Anchor that Ties us to the Distant Past



What was once the only decoration on traditional women's dress in Konavle today is the cultural heritage of the Republic of Croatia and the only tradition that is completely authentic to Konavle.

How the embroidered decoration of clothing managed to survive all these centuries in Konavle can only be understood if one becomes acquainted with the souls of people from Konavle. In a place where cultures meet, just on the border of the Gregorian and the Julian calendars, on the border of great empires, Konavle is nonetheless firmly attached to the Dubrovnik Republic. Precisely due to the stubbornness in differentiation from neighbors and the need to be part of the small but great Republic, traditions of this specific area were maintained, including the traditional embroidery created and worn by women.

The embroidery could have scattered over the entire folk costume and disappeared over time, however, women mostly married within the region of Konavle so the tradition of embroidery remained largely unchanged. All the embroidery that we could expect on the archaic Dinaric folk costume of a powerful woman was reduced the area of the chest and a bit on the cuffs of the sleeves which was applied to the blouse according to custom.

By the time of marriage, a woman had to prepare all of her embroidery, for all events that her life would bring,

for ceremonies and for work, for happiness and for sadness, and for burial. The embroidery that was for burial was the same one that was worn on the wedding day. To cross over the threshold, the one that made a girl into a woman or the one between life and death, one had to have the most beautiful embroidery. The happiest women were the ones who were able to wear all of their prepared embroidery because this was the testament to a complete life.

The difficult living conditions of the twentieth century, wars and crises, left traces on traditional dress; respect for death in the family or the village was given through various forms of mourning embroidery. When a woman's husband died, she would dye the wonderfully colorful embroidery to black. In this way, Konavle's widows sacrificed all their treasure, turning its color and brilliance to black in order to mourn their spouse in front of the village. However, the shine of the silk embroidery could not be diminished, because the homemade silk made from silkworms kept by each family and produced with great love always keeps its shine.

For girls, embroidery and silk production were the first initiation in the essence of being female; they were aware of this and looked forward to it. At age six they would begin to embroider their first practice pieces. They produced and dyed their silk thread for

embroidery, and for years they collected embroidery for their dowries and for their lives. After marriage, a woman would no longer embroider or produce silk, rather she would dedicate herself to other jobs. As life would bring about various circumstances and conditions, she would change her embroidery, and with the first wearing she would add decorative silk tassels. Four or five tassels that formed a cross served for protection of the silkworm seed, which was worn in the heat of the bosom. These same tassels gently caressed the rosy cheeks of babies while they were being rocked to sleep or tickled in the arms of the mothers, grandmothers or aunts. Embroidery with tassels symbolizes love and everyone who grew up in Konavle knows this. In difficult and uncertain times, they remained the anchors with which Konavle remained tied to its distant past.

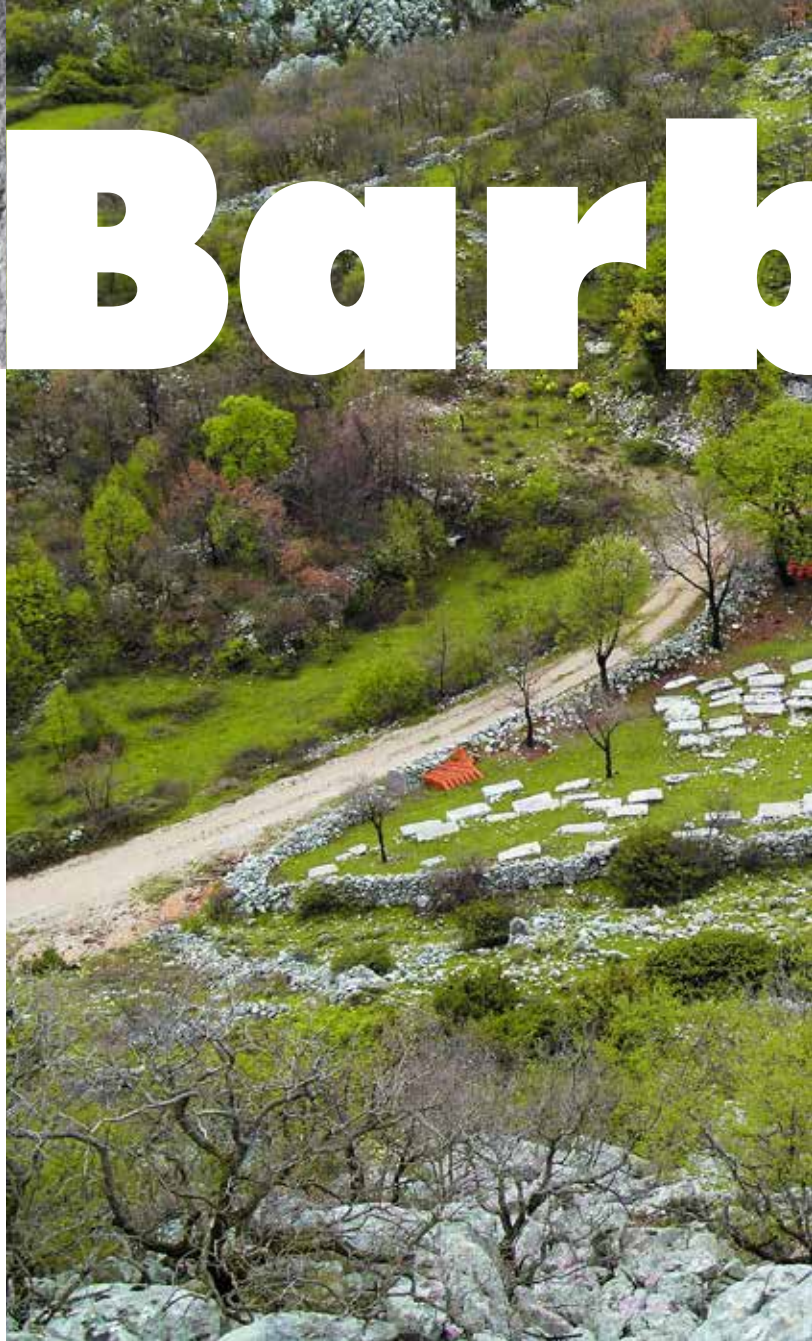
As an ode to the power of all Konavle women who maintained the skill of craftsmanship, respecting their teachers and transferring the knowledge and skills to students, refraining from individual expression, today the art of making Konavle embroidery and the production of silk is seen as the most beautiful gift of our ancestors in Konavle. Therefore, it is no surprise that in 2015 the production of Konavle embroidery was proclaimed as intangible cultural heritage of the Republic of Croatia, which should be a pledge for the future and for its survival.



Sv. Barbara

lokalitet pod zaštitom UNESCO-a

Vječno je pitanje tko se pokapao pod stećcima? U ranijim izdanjima se smatralo da se radi o bogumilskim ukopima, no u novijim istraživanjima smatra se da pokapanje pod stećcima nije vezano uz etničku ili vjersku pripadnost, već se onamo pokopao onaj tko je to sebi mogao priuštiti.



Lokalitet sv. Barbara nalazi se u selu Dubravka, na sjeverno-istočnom kraju Konavala, na tromeđi granice s Crnom Gorom i Bosnom i Hercegovinom. Lokalitet je smješten na samom početku prijevoja koji tvori procijep između brda Sokoline sa zapadne i Kočine, tj. Grede, s istočne strane. Ovaj prijevoj je glavna i jedina prirodna veza istočnog dijela Konavala s brdovitim zaleđem. Prirodni položaj naselja je vrlo povoljan za poljoprivredu jer je područje Gornje bande bogato živom vodom, izrazito osunčano, a obradivo se zemljište kaskadno spušta prema dolini Konavoskog polja. Zahvaljujući dobrom prirodnom smještaju područje lokaliteta sv. Barbare, ali i šire zone, imalo je idealne preduvjete za kontinuitet života još od prapovijesti.

Idealna prirodna komunikacija potaknula je relativno gustu naseljenost prostora Dubravke od prapovijesnih razdoblja do danas. O tome svjedoče gradinska naselja i kamene grobne gomile u neposrednoj blizini lokaliteta, ali i ostatci antičkih i srednjovjekovnih komunikacija. Jugoistočno od crkve i groblja nalazi se brdo Straža (559 m) na kojemu se nalazila brončano doba gradina koja je nadzirala prijevoj i komunikaciju kroz Prapratno prema unutrašnjosti. U kasnom srednjem vijeku na istom mjestu se vjerojatno nalazila

Barbara



dubrovačka stražarska postaja, potom austrijska, te kasnije, u Drugom svjetskom ratu, talijanska vojna postaja. Stražu su koristili i hrvatski vojnici u Domovinskom ratu. Desetak metara jugozapadno od lokaliteta sv. Barbare očuvala se prapovijesna kamena gomila preko koje je sagrađen suhozid kojim se dijelio posjed pašnjaka.

Među najprepoznatljivijim nepokretnim ostacima kasnog srednjeg vijeka u Konavlima su monumentalni, kameni nadgrobni spomenici poznatiji pod nazivom stećci. Stećci su rasprostranjeni cijelim područjem Zapadnog Balkana. Datiraju već iz druge polovice 12. st., a najbogatije ukrašeni primjerci iz 14. i 15. st. U 16. st. izrada stećaka postupno nestaje, a u Konavlima proizvodnja prestaje već u 15. st. kada Konavle postaju posjed Dubrovačke Republike.

Vječno je pitanje tko se pokapao pod stećcima? U ranijim izdanjima se smatralo da se radi o bogumilskim

Premda se u Konavlima nalaze i bogatije ukrašeni primjerci stećaka, lokalitet sv. Barbare uvršten je na UNESCO-vu listu zahvaljujući svojoj cjelovitosti i očuvanosti.

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Na području Dubrovačko-neretvanske županije nalazimo 115 lokaliteta sa stećcima, od čega 24 u Konavlima. Najpoznatiji među njima je lokalitet sv. Barbara, Dubravka. Lokalitet je 2016. godine, zajedno s 27 drugih lokaliteta u Hrvatskoj, Bosni i Hercegovini, Srbiji i Crnoj Gori uvršten na UNESCO-v Popis svjetske baštine.

Na lokalitetu se nalaze 104 stećka (ploče i sanduci) datirana u 14. i 15. st., od čega 94 cjelovita i 10 ulomaka. Omeđeni su suhozidom s dva ulaza rađena od spolija stećaka. Ukrašeno ih je 31, a od ukrasa su prisutni motivi stiliziranih lozica, štitovi, rozete s križevima, luk i strijela, ruka i šaka.

Postojeća jednobrodna crkva, jednostavnog pravokutnog tlocrta s bačvastim svodom, bez vanjske raščlambe, izgrađena je na mjestu starije crkve 1889. godine, a arheološko - konzervatorski radovi su ustanovili postojanje podnice ranije, vjerojatno kasnosrednjovjekovne crkve. Crkva je nedavno obnovljena zahvaljujući Društvu prijatelja dubrovačkih starina.

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St.



There remains the eternally intriguing question of who was buried underneath the stećci? In the past it was considered that these were religious burials, but recent studies suggest that burial under the stećci was not related to ethnic or religious affiliation, but rather to wealth.

The site of St. Barbara is located in the village of Dubravka, in the north-east of Konavle, where Croatia shares borders with Montenegro and Bosnia and Herzegovina. The site is situated at the very beginning of a pass that forms a gap between the mountain of Sokoline on the west and Kočine, or rather, Grede, on the east. This pass is the only natural link between the eastern part of Konavle and the hilly interior. The natural position of the settlement is very favorable for agriculture, rich in fresh running water and sunshine. Fertile land cascades down the mountains towards the Konavle valley. Thanks to these favorable conditions, the Saint Barbara site and the surrounding area

have enjoyed the ideal prerequisites for continuity of human settlement since prehistoric times.

Evidence of early human activity includes the remains of fortified settlements known as castellieri and stone grave mounds in the immediate vicinity of the site, as well as remnants of antique and medieval activities. Southeast of the church and graveyard lies the mountain of Straža (559 m), and a Bronze Age settlement that controlled the pass and communication towards the interior. In the late Middle Ages, there was probably a Dubrovnik Guard Station at this site. Later, the site was used by Austrian authorities, and still later by the Italian military during World War II. In more

Barbara

a UNESCO protected historic site



Although there are more richly decorated examples of stećci in Konavle, the site of St. Barbara was listed on UNESCO's list due to its integrity and preservation.

le became the property of the Dubrovnik Republic.

However, there remains the eternally intriguing question of who was buried underneath the stećci? In the past it was considered that these were religious burials, but recent studies suggest that burial under the stećci was not related to ethnic or religious affiliation, but rather to wealth. Only those who could afford it were buried there.

In the area of Dubrovnik-Neretva County there are 115 sites with stećci, out of which 24 are found in Konavle. The most famous among them is the site of St. Barbara in Dubravka. In 2016, together with 27 other locations in Croatia, Bosnia and Herzegovina, Serbia and Montenegro, the site of St. Barbara was added to the UNESCO World Heritage List.

There are 104 stećci (slabs and boxes) dating from the 14th and 15th centuries, of which 94 are whole and 10 are fragments. They are enclosed by a drywall with two entrances made from repurposed stećci. 31 of them are decorated, with motifs of stylized vines, shields, rosettes with crosses, bow and arrows, arms and fists.

The existing single-nave church with a simple rectangular floor plan and a barrel-shaped vault was built on the site of an older church in 1889. Archaeological and conservation works established the existence of the flooring of an earlier, probably late-medieval church. The church was recently restored with support from the Society of Friends of Dubrovnik Antiquities.

Although there are more richly decorated examples of stećci in Konavle, the site of St. Barbara was listed on UNESCO's list due to its integrity and preservation. The medieval necropolis, which was not disturbed by the consequent burial activities, nor by the need for expansion and change in active cemeteries, remained as a testament to a far-off time as a passing station in the main communication path between different worlds. The stećci have thus become the cornerstone of planning for cultural historical routes and tourist activities in Konavle.

recent times, the guard station was also used by Croatian soldiers in the Homeland War for Independence. A dozen meters southwest of the site of St. Barbara there is a preserved prehistoric stone mound over which a drywall was built to mark ownership of the pastures.

Among the most prominent remains of the late Middle Ages in Konavle are the monumental, tombstones known as stećci (plural, pronounced stech-tsee). Stećci are widespread throughout the Western Balkans. The oldest examples date from the second half of the 12th century, while the most richly decorated examples are from the 14th and 15th centuries. In the 16th century the production of stećci gradually disappeared, and in Konavle production already ceased in the 15th century when Konav-

INTERVJU: NIKO KARAMAN, ENOLOG

Malvasija dubrovačka

**zlató iz konavoskih
vinograda**



Niko Karaman, konavoski enolog, vinar i iznad svega zaljubljenik u malvasiju dubrovačku je najzaslužniji što je ova plemenita vinska sorta spašena od nestanka na ovim područjima te što danas konavoski vinogradi broje 91 tisuću njenih loza. Uspjeh, dokazano je puno puta, nikada ne izostaje kada se nešto tako jako želi kao što je Niko Karaman želio revitalizirati ovu vinsku sortu koju je vidio kao neiscrpni potencijal gospodarskog razvoja ovoga kraja. Počeci nisu bili laki. Trebalo je krenuti od pepela, i to doslovno, budući su tijekom Domovinskog rata svi vinogradi u Konavlima bili propali. U priču o malvasiji dubrovačkoj koja je dio današnjice konavoskih vinogorja i podruma, utkana je tako i priča o inatu, povratku, baštinenju prošlosti, ali i budućnosti. Zahvaljujući Niku Karamanu, zanesenjaku, koji je imao viziju gospodarske opravdanosti projekta revitalizacije malvasije, čitav je svijet čuo za Konavle i Hrvatsku i ovu plemenitu sortu. Čak dva puta vratio se doma sa svjetskim zlatom, 2009. za svoju slatku desertnu malvasiju, a 2018. za suho vino. Konavle su ucrtane na vinsku kartu svijeta, stoga je, kao logičan slijed izvrsnosti, stigla i vijest da će se upravo ovdje održati Svjetski kongres o malvasiji 2020. godine. Svakome tko kuša konavosku malvasiju bit će posve jasno što je mislio autor koji je u jednom starom spisu zapisao kako su se na jednoj svečanosti „pila vina i malvasija“. Malvasija se doživljavala kao „vino bogova“. Njenom kolijevkom postale su Konavle.

■ **Često ističete kako je, očito, Vaša životna misija bila da Konavlima vratite dubrovačku malvasiju, vinsku sortu koja je na ovom području bila potpuno izumrla. Kada se to iskristaliziralo kao Vaša vizija pravog puta razvoja vinogradarstva u Konavlima?**

- Još za vrijeme studija u Zagrebu ozbiljno sam razmišljao što se može napraviti po pitanju razvoja gospodarstva u Konavlima, nakon zastrašujućeg ratnog razaranja i puštošenja mog rodnog kraja. Kad sam 1992. godine, po prvi put nakon Domovinskog rata, došao ispred samostana u Pridvorju kojega je srpsko-crnogorska armada do temelja spalila, rekao sam da baš odatle, gdje je sve spaljeno i zamračeno, mora krenuti nova obnova. Pritom sam imao viziju obnovljenog samostana okruženog sa svih strana glasovitim vinogradima malvasije dubrovačke. Uvijek je uz samostane ili dvorce bilo lijepih i dobrih vinograda, a ja sam shvatio da imamo veliku šansu s malvasijom. Priču o malvasiji sam nametnuo i svim svojim prijateljima. Pritom

sam im objašnjavao zašto Konavle mogu postati Toskana i kako je raznolikost Konavala naše bogatstvo i velika prednost. Ono što me najviše tjeralo u ostvarenje moje vizije bilo je saznanje da su svi, ali baš svi, vinogradi u Konavlima stradali jer ih nitko početkom 1992. godine nije mogao re-zati i masovno su propali. To me samo još više očvrstnulo u želji da priču s malvasijom dubrovačkom pretvorim u pravu povratničku priču. Zašto baš malvasija? U srednjoj poljoprivrednoj školi koju sam pohađao u Dubrovniku, vinogradarstvo mi je predavao dipl. inž. Marko Anđelić koji je jako puno radio na malvasiji i dao mi je zadatak da idem u Zagreb studirati enologiju kako bi sačuvali malvasiju kao sortu visokog potencijala. Na Agronomskom fakultetu se tih 90-tih godina rodila ideja da se kolekcioniraju i sačuvaju autohtone sorte Hrvatske s obzirom na ratne okolnosti i mogućnost da izgubimo ono najvrijednije diljem domovine. Zaslugom prof. Edija Maletića i Ivana Peića, znanstvenika svjetskog glasa, malvasija dubrovačka uvrštena je u projekt kao posebna, važna i raritetna sorta prostora Mediterana. Nije bilo lako uvjeriti ljude u moje dobre namjere oko brendiranja malvasije, ali se ipak isplatilo vjerovati da se može i mora napraviti sve da Konavle postanu ono što su danas. Malvasija je ovaj kraj proslavila visokom kvalitetom vina koje priča povijest i ima svijetlu budućnost.

■ **Ostvaruje li se Vaš san da Konavle postanu hrvatska Toskana?**

- Imao sam viziju i želju da Konavle postanu prepoznatljiva vinska regija unatoč tadašnjoj lošoj reputaciji konavoskih vina. Jedina nada bila je u malvasiji dubrovačkoj. Krenuo sam skromno, ali s jasnim ciljem. Nisam htio o tome samo pričati i pisati strategije, već sam želio gospodarski opravdani projekt „Revitalizacija malvasije“ u Konavlima. Sa svojom obitelji sam se iz Zagreba vratio u Konavle i zasadio prve vinograde malvasije u Pridvorju, blizu Franjevačkog samostana sv. Vlaha. Zašto baš tu? To je uvijek bilo i bit će kulturno i vjersko sjedište Konavala, a malvasija pripada upravo njima. Bilo mi je zadovoljstvo i radost gledati kako se Konavle pretvaraju u hrvatsku Toskanu. Uspjeli smo tada zainteresirati Konavljane za malvasiju pa je ona danas najplementija sorta dalmatinskog juga koja je dobila svoje mjesto u baštini konavoskog težaka. Osobito zadovoljstvo izaziva činjenica da su je prepoznali konavoski vinari i da je danas zastupljena u svim vinskih podrumima kao zlata vrijedan konavoski napitak.



■ **Nedavno je Vašom zaslugom i inicijativnom osnovano Društvo prijatelja dubrovačke malvasije koje počiva na ideji da malvasija nije samo sorta vina, već da treba biti zaštićena kao prirodna i kulturna baština Konavala i Dubrovnika – čime to objašnjavate i što držite najvećim osobnim uspjehom u pogledu proizvodnje malvasije?**

-Konavle danas broje 91 tisuću loza malvasije, a krenuli smo iz pepela jer se ne smije zaboraviti kako je malvasija prije Domovinskog rata bila gotovo izumrla sorta na ovom području. Još je važnije da ta plemenita dubrovačka sorta daje grozdove iz čijih se zlatnih bobica cijedi slatki nektar koji rezultira zlatnim vinom koje priča povijest i kroji budućnost novim generacijama u *dolini lijepih djevojaka*. Dva velika zlata koja sam donio u Konavle sa svjetskih natjecanja, ne pripadaju samo meni, nego i mojoj obitelji koja je u teškim životnim okolnostima dala ogromni doprinos kako bi malvasija zablistala na tronu i proslavila Konavle, Dubrovnik i našu Domovinu. To je uspjeh koji nas čini sretnim i ponosnim. Lijep je osjećaj kada živite i radite na svojoj zemlji, za svoju domovinu.

■ **Osim želje i truda kojega ste uložili kako bi se malvasija ponovno našla u konavoskim vinogradima, potom i podrumima, željeli ste „skinuti prašinu“ i s građe u dubrovačkom arhivu te pronaći dokumente u kojima se spominje ta plemenita vinska sorta. Što ste otkrili?**

-Malvasija je dio našega identiteta, našega nasljeđa. Moramo je čuvati jednako kao što su je stoljećima čuvali miri (zidovi) Palače Sponze. Sustavno istraživanje arhivske građe, uz veliki rad i trud poznatih nam arhivista urodio je otkrićem preko 60 vrijednih dokumenata koji govore o malvasiji i njenoj važnosti u gospodarstvu Dubrovačke Republike.

Najstariji dokument o malvasiji kao radosnom napitku u skrovitom vrtu datira iz davne 1383. godine. Posebno nam je bio zanimljiv i jedan jelovnik iz 1792. godine u kojemu se precizno navodi da je dubrovački knez, povodom ustoličenja novog nadbiskupa, organizirao domjenak na kojemu su, nakon Torte Grande i jagoda sa cvjetnim mlijekom, uzvanici posluženi s četiri butelje malvasije. To navodi na činjenicu da se malvasija posluživala kao desertno slatko vino. Naravno da smo htjeli i mi napraviti takvo jedno slatko vino. No, za početak smo, ipak, napravili jedno suho vino. Priča o slatkoj malvasiji iz arhivskih dokumenata nas je neprestano kopkala. Kad smo je konačno napravili, poslali smo s njom na veliko ocjenjivanje na Ministru i doma se vratili s velikom zlatnom medaljom. Bila je to naša velika pobjeda koju smo proslavili ispred Crkve sv. Vlaha u pridvorju sa stotinama naših Konavljana. Malvasija je, to je sigurno, oduvijek svima bila veselje i radost, a kako i ne bi kad je jedinstvena i neponovljiva. Sama činjenica da se, 1924. godine, u dokumentima spominje kao vino koje nije bilo u slobodnoj prodaji ukazuje na njenu posebnost. Naša se tadašnja želja da, paralelno s istraživanjima sorte, krenemo u istraživanje povijesne uloge malvasije, pokazala dobrom odlukom, što je rezultiralo izvrsnim i vrijednim brendiranjem sorte u svjetskim vinskim krugovima.

Uložio sam svoje znanje, vrijeme, ljubav za budućnost i nije mi žao ni trenutka. Ima nešto što čovjeka ispunjava i čini sretnim, a nije novac. Malvasija ima nešto što druge sorte nemaju. Razigrani lepršavi list, dugački raskošni grozd, sitne prozirne bobice u kojima se kroz kožicu vide sjemenke. Krasu je impozatne duge vitice kojima se, opravdano, penje u visine. Potpuno različito od drugih. Potrudila se da joj gledamo sjeme. Da se ne bi zatrlo. Kao da nam želi poručiti: „Sadite me, uzgajajte, samo me tako možete očuvati. Vi koji me volite.“

INTERVIEW: NIKO KARAMAN, WINE EXPERT

By: **Lidija Crnčević**

Dubrovnik Malvasia

Gold from the vineyards of Konavle





Niko Karaman, a Konavle wine-maker and above all a lover of Dubrovnik Malvasia, is most responsible for the fact that this noble wine variety was saved from extinction in this area and that today the vineyards of Konavle include 91,000 Malvasia vines. Niko Karaman wanted to revitalize this wine variety which he saw as an inexhaustible potential for economic development in this area. The beginnings were not easy. It was necessary to begin from ashes, most literally, since all of the vineyards in Konavle were devastated during the Croatian Homeland War during the early 1990s. The story of Dubrovnik Malvasia that is part of Konavle's vineyards and cellars today is one wrought with defiance, return, past heritage, and also the future. Thanks to Niko Karaman, who had a vision of Malvasia's revitalization, the world has heard about Konavle and Croatia and this noble grape variety.

He has returned home with gold medals in international competitions

twice; in 2009 for his sweet desert Malvasia and in 2018 for a dry wine. Konavle has been added to the world's wine map. As a result of this excellence, news has arrived that the world congress on Malvasia will be held here in 2020. Everyone who tastes Konavle Malvasia will find apparent what one author meant when he wrote in an old document that during one ceremony "wine and Malvasia was drunk". Malvasia is perceived as the "wine of the gods". Its cradle has become Konavle.

■ **You often point out that your life mission was to return Dubrovnik Malvasia to Konavle, a wine variety that was had completely died out in this area. When did this crystallize as your vision of the best path of development for wine growing in Konavle?**

Even during my university studies in Zagreb, I seriously considered what could be done about the development of the economy in Konavle after the horrific war destruction and devastation of my native land. When in 1992, for the first time after the Homeland War, I stood in front of the monastery in Pridvorje, which the Serbian-Montenegrin armed forces had burned to the ground, I said that reconstruction must begin just from there, where everything was burnt and charred. I had a vision of a restored monastery surrounded on all sides by vineyards of the famous Dubrovnik Malvasia. There were always beautiful and fine quality vineyards alongside monasteries or castles, and I realized that we had a great chance with Malvasia. I imposed the story about Malvasia on all my friends. I explained to them how Konavle could become like Tuscany and how the diversity of Konavle is

our wealth and great advantage. What led me most to the realization of my vision was the knowledge that all, really all the vineyards in the Konavle were destroyed because at the beginning of 1992 nobody could prune and the vineyards fell to ruin. This only made me more firm in my determination to turn the story about Dubrovnik Malvasia into a true homecoming story. But why Malvasia? In the agricultural high school that I attended in Dubrovnik, Prof. Marko Anđelinić taught me enology. He worked a great deal on Malvasia and he gave me the task of going to Zagreb to study enology in order to preserve Malvasia as a variety with great potential. In the nineties, at the Faculty of Agriculture, the idea was born to collect and preserve the indigenous Croatian varieties due to the wartime circumstances and the possibility of losing that which was most valuable throughout the country. Due to the efforts of Prof. Edi Maletić and Prof. Ivan Peić, world-class scientists, Dubrovnik Malvasia was included in the project as a special, important and rare sort in the Mediterranean. It was not easy to persuade people of my good intentions about branding Malvasia, but it still paid off to believe that it could be done and that we must do everything to make Konavle what it is today. Malvasia has made this region celebrated for high quality wine and a bright future.

■ **Is your dream that Konavle becomes Croatia's Tuscany becoming a reality?**

I had the vision and desire for Konavle to become a recognizable wine region despite the bad reputation of Konavle wines. The only hope was Dubrovnik Malvasia. I began modestly but with a clear goal. I did not want to only talk about it and write strategies, rather I wanted an economically justified project of the "Revitalization of Malvasia" in Konavle. I returned with my family from Zagreb to Konavle and planted the first vineyards of Malvasia



in Pridvorje, near the Franciscan monastery of St. Blaise. Why right there? This had always been and will be the cultural and religious center of Konavle and Malvasia belongs there. It was my pleasure and joy to watch Konavle transform into the Croatian Tuscany. We were able to create interest in Konavle for Malvasia, so that today it is the noblest sort of South Dalmatian wine and it has been given its place in the heritage of Konavle's agriculture. I am particularly pleased with the fact that it has been recognized by Konavle winemakers and that today it is present in all wine cellars as Konavle's gold worthy beverage.

■ **Recently, to your merit and with your initiative, the Society of Friends of Dubrovnik Malvasia was founded on the idea that Malvasia is not just a wine variety, but that it should be protected as natural and cultural heritage of Konavle and Dubrovnik. How do you explain this and what do you consider your greatest personal success in terms of Malvasia production?**

Today Konavle is home to 91,000 Malvasia vines. We started off from ashes, because we must not forget that before the Croatian Homeland War, Malvasia was almost extinct in this area. More importantly, this noble Dubrovnik variety produces grapes from whose golden berries oozes sweet nectar which results in golden wines that tell history and create the future for new generations in the valley. The two great golds that I brought back to Konavle from world competitions belong not only to me, but also to my family who has contributed enormously under difficult circumstances in order to keep Malvasia on the throne, to

the glory of Konavle, Dubrovnik, and our entire homeland. This is a success that makes us happy and proud. It's a nice feeling when you live and work on your own land, for your homeland.

■ **In addition to the desire and effort you have invested so that Malvasia could once again be found in the vineyards of Konavle, and then in the cellars, you would like to "dust off" materials in the Dubrovnik Archives and find documents mentioning this noble wine variety. What have you found out?**

Malvasia is part of our identity, our heritage. Systematic research of archival material, with the great work and effort of our well-known archivists, has led to the discovery of over 60 valuable documents that speak of Malvasia and its importance in the economy of the Dubrovnik Republic. The oldest document about Malvasia as a joyful beverage in a sheltered garden dates back to 1383. Particularly interesting was one menu from 1792 which precisely states that on the occasion of the

establishment of the new archbishop, the Dubrovnik Rector organized a banquet where, after the Torte Grande and strawberries with flowers' milk, guests were served with four bottles of Malvasia. This points to the fact that Malvasia was served as a sweet dessert wine. Of course we also wanted to make such a sweet wine. However, for starters we have made a dry wine. The story of sweet Malvasia from the archives continually bothered us. When we finally did make it, we took it to the great appraisal at Vinistra and came home with a gold medal. This was our great victory that we celebrated in front of the Church of St. Blaise in Pridvorje with hundreds of our neighbors from Konavle. It is certain that Malvasia has always been happiness and joy for all, and how could it not be when it was unique and inimitable? The fact that in 1924 it was mentioned in documents as a wine that was not on the free market speaks to its specificity. Our wish at the time to cultivate it, parallel with research about the sort, beginning with the historic role of Malvasia, has proven to be a good decision which resulted in an excellent and valuable branding of the variety in world wine circles.

I've invested my knowledge, time, love for the future, and I'm not sorry for a single moment. There is something that satisfies a man and makes him happy, and it's not money. Malvasia has something that other varieties do not have. Playful, fluttery leaves, long luxuriant grapes, tiny transparent berries whose seeds can be seen through the skin. It has imposingly long vines with which it climbs into the air. Completely different from others. It has made an effort for us to see its seeds, in order not to die out. As if it wants to say: "Plant me, cultivate me, only then can you preserve me, if you love me."

MALI GRADIĆ, VELIKO IME

A detailed oil painting of a man with a full, well-groomed brown beard and mustache. He has dark hair and is looking directly at the viewer with a serious expression. He is wearing a dark grey or blue suit jacket over a white shirt with a high collar, which is decorated with red floral or geometric patterns. The background is a textured, mottled brown and green, suggesting an outdoor setting. The overall style is realistic with visible brushstrokes.

Vlaho Bukovac

Cavtatski slikar, utemeljitelj hrvatske moderne umjetnosti

Vlaho Bukovac (1855. – 1922.), rođeni Cavtaćanin, slikar europskog ugleda, pariški student i praški sveučilišni profesor, svjetski putnik i kozmopolit, svom se izvoristu uvijek vraćao, do samoga kraja života. Cavtatu je u naslijeđe ostavio rodnu kuću s bogatom slikarskom ostavštinom te svoja djela u javnim građevinama.

Rodna Bukovčeva kuća nalazi se u povijesnoj jezgri Cavtata, u jednoj od uskih uličica koja nosi slikarevo ime. Početkom 19. stoljeća na tom mjestu kuću je kupio Giuseppe Fagioni, talijanski mornar, kojeg su najprije brodolom, a potom ljubav i brak, vezali uz Cavtat. Kako je obitelj rasla, rasla je i kuća. U toj

istoj obitelji talijanskog porijekla, obitelji pomoraca i trgovaca, rodio se 1855. godine Vlaho Bukovac, koji će postati začetnik hrvatskog modernog slikarstva.

Svoju životnu i umjetničku školu Bukovac je izučio daleko od doma. Već kao jedanaestogodišnji dječak otputovao je sa stricem u New York, gdje se po prvi put susreće s izazovima Novog svijeta. Nakon povratka kući, slijedeći obiteljsku tradiciju, izučio je za mornara i plovio na dubrovačkim jedrenjacima Sredozemnim i Crnim morem te van Gibraltara, sve do engleskih luka. U sedamnaestoj godini, na poklon ocu, oslikao je zidove rodne kuće. Bili su to njegovi prvi slikarski radovi nakon ko-

jih se u Cavtatu pročulo da je Vlaho slikar, a sumještani su, jednako kao i danas, dolazili razgledati oslike. Nedugo zatim s bratom odlazi potražiti sreću u Peru. Iz Perua se seli u San Francisco, grad s već tada razvijenom umjetničkom scenom i mnoštvom bogatih pokrovitelja umjetnosti. Uzima prve poduke iz slikanja i počinje izrađivati portrete po fotografijama. Dobre kritike i sve češće narudžbe bile su poticaj njegovoj konačnoj odluci da se 1876. godine vrati u Europu kako bi studirao slikarstvo.

Predstavivši u Dubrovniku svoju sliku *Sultanija*, nastalu u San Franciscu, s orijentalnim motivom inspiriranim



Kuća Bukovac, atelje Vlaho Bukovca, detalj
The Bukovac House, artist's studio, detail



Vlaho Bukovac u Cavtatu, 1911. / Vlaho Bukovac in Cavtat, 1911

posjetom Carigradu, prepoznat je potencijal mladog umjetnika. Hrvatski ga je intelektualni krug podržao u odluci da postane slikar, uz velika očekivanja da će upravo on biti naš prvi umjetnik koji će doći do europskog glasa. Ta je očekivanja opravdao već upisom na pariški École des Beaux-Arts, gdje je u klasi profesora Alexandrea Cabanela studirao od 1877. do 1880. godine. U Parizu, tadašnjoj prijestolnici svjetske umjetnosti, živio je i radio punih šesnaest godina, sudjelujući iz godine u godinu na Pariškom salonu s reprezentativnim figuralnim kompozicijama. Gotovo svake godine ljeta provodi u domovini te u dalmatinske gradove donosi duh nove europske umjetnosti i pokreće društveni i kulturni život. Izrađuje portrete na balkanskim dvorovima i u visokom društvu, a povremeno boravi na sjeveru Engleske gdje stječe doživotne prijatelje i poklonike svoje umjetnosti. Privučen velikim vladinim narudžbama i obećanjima za profesuru u domovini, 1893. godine Bukovac dolazi u Zagreb. Stvara privatni prostor za mladu obitelj te profesionalni prostor za mlade kolege, nositelje hrvatske moderne umjetnosti, okupljene oko svog vođe u „Zagrebačku šarenu školu“.

Nakon što se slikar, pogođen broj-

nim razočarenjima i neispunjenim obećanjima, povukao iz Zagreba 1898. godine, Cavtat je postao njegovo obiteljsko gnijezdo. Poslije Pariza i Zagreba, na najvišem je katu rodne kuće ponovo sagradio slikarski atelijer, jedan od prvih takvih na ovim prostorima. Sav se predaje svojoj obitelji i rodnom mjestu. Ponajviše slika Cavtat i okolicu, portrete obitelji i suvremenika koji su prikazani i na velikim dekorativnim kompozicijama poput *Karnevala u Epidaurusu* (1900.).

Godine 1902., vođen željom za novim iskustvima i ostvarenjima, s obitelji zauvijek napušta domovinu. Kratko boravi i izlaže u Beču, a potom prihvaća poziv za mjesto profesora na praškoj Akademiji výtvarných umění. Iako u tuđini, ostvaruje se njegova neprestana želja da se posveti pedagoškom radu s mladim umjetnicima. U Pragu je proveo gotovo dvadeset godina života, no iz osobne prepiske s bratom i starim prijateljima doznajemo o stalnom nastojanju da se rodna kuća održi živom, da se atelijer otvara za posjetitelje koji već tada žele vidjeti djela poznatog cavtatskog slikara. Sudjeluje i dalje u razvoju kulturnog života u Cavtatu te se zalaže za različita društvena pitanja. Godine 1909. radi na obnovi franjevač-

ke crkve kojoj poklanja kompoziciju *Gospa od Cavtata*, a 1910. godine slika četiri polulunete s prikazima Evanđelista za crkvu sv. Nikole. Djela su to koja i danas krase cavtatske crkve.

Svoj rodni Cavtat Bukovac posljednji put posjećuje 1920. godine, bilježeći iznova kistom svakodnevni život i krajolike mjesta. Dvije godine kasnije iznenada umire u Pragu. Prema vlastitoj želji, njegov pepeo je položen u obiteljskoj grobnici na mjesnom groblju sv. Roka, uz odane najveće počasti stanovnika Dubrovnika i Cavtata te uglednih gosta.

Umjetnička djela Vlaho Bukovca nalaze se u brojnim muzejskim zbirkama i privatnim kolekcijama, krase kazališta, knjižnice, javne i privatne zgrade u Hrvatskoj i svijetu. Prolazeći danas Kućom Bukovac u Cavtatu, koja je postala slikarev muzej, na svakom koraku osjećamo trag prošlih vremena. Pogledamo li Bukovčeva djela, zidne oslike, namještaj koji je sam izradio ili oslikao, osobne predmete i obiteljske fotografije, gotovo još uvijek osjećamo prisustvo velikog slikara. U njegovom „milom gnijezdu“, kako je nazivao Cavtat, njegovom jedinom stalnom uporištu i točki povratka, Vlaho Bukovca upoznajemo izbliza.

Vlaho Bukovac

The Founder of Modern Croatian Painting

With humble origins in the seaside town of Cavtat, Vlaho Bukovac gained renown throughout Europe, as a student in Paris, a university professor in Prague, a world traveler and a true cosmopolitan. However, he always returned to his home town until the very end of his life, when he bequeathed his family's house and rich collection of paintings to the town of Cavtat.

The Bukovac family house is located in the historic center of Cavtat in one of the narrow streets bearing the artist's name. At the beginning of the 19th century, the house was bought by Giuseppe Fagioni, an Italian sailor, who was first brought to Cavtat by a shipwreck, and then later became tied to the town through love and marriage. As the family grew, so did the house. To that same family of seafarers and merchants, was born Vlaho Bukovac in 1855, who would become the founder of modern Croatian painting.

Bukovac learned from the schools of life and art far from home. At the age of 11, he traveled to New York with his uncle, where for the first time he met the challenges of the New World. After returning home, following the family tradition, he studied to become a seafarer and sailed on Dubrovnik ships throughout the Mediterranean and the Black Sea, even past Gibraltar, all the way to English ports. At the age of 17, as a gift to his father, he painted the walls of his family home. It was his first painting work, after which Cavtat learned that Vlaho was a painter, and they arrived, just like today, to see the paintings.



Vlaho Bukovac, Autoportret (dio diptiha), Prag, 1914.

Vlaho Bukovac, Self-portrait (part of diptych), Prague, 1914



Vlaho Bukovac, Portret sina Aga, Zagreb, 1894. / Vlaho Bukovac, Portrait of the artist's son Ago, Zagreb, 1894

Soon after, he and his brother went to look for luck in Peru. From Peru, he moved to San Francisco, a city with an already developed art scene and an abundance of wealthy art patrons. He took his first painting lessons and began to make portraits from photographs. Praise from critics and ever more frequent orders were the impetus for his final decision to return to Europe in 1876 to study painting.

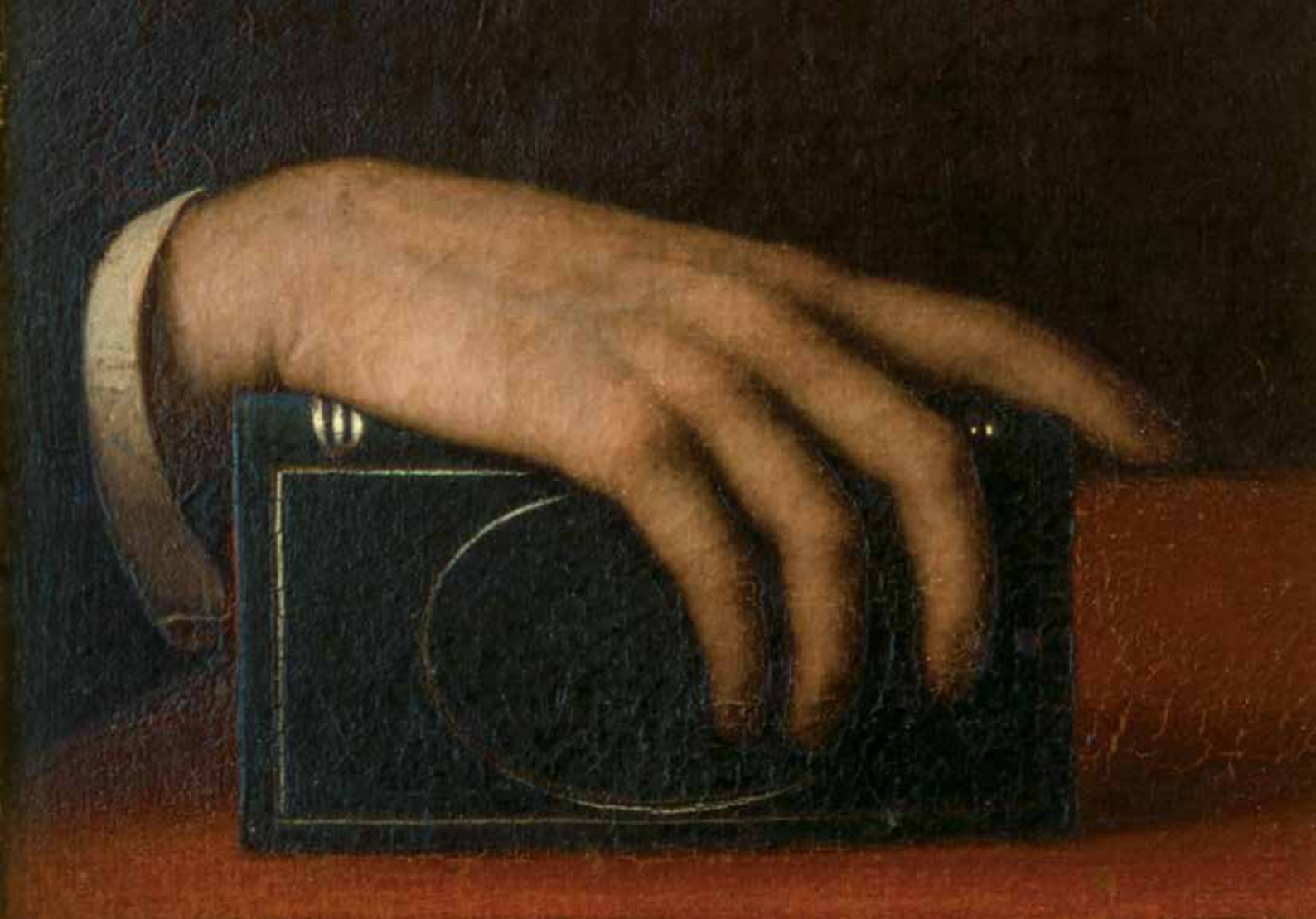
He presented himself in Dubrovnik with his painting *Sultanija* (Sultanness), created in San Francisco, featuring an oriental motif inspired by a visit to Constantinople. The potential

of the young artist was immediately recognized. Croatian intellectual society supported him in the decision to become a painter, with great expectations that he would be the first domestic artist to enjoy European fame. He met and even surpassed this expectation by joining the Parisian *École des Beaux-Arts*, where he studied in the class of Professor Alexandre Cabanel from 1877 to 1880. He lived and worked in Paris, then the capital of the art world, for 16 years, taking part in the Paris Salon year in and year out with representative figurative compositions. Almost every year he spent

the summer in his homeland, bringing Dalmatian cities the spirit of new European art and stimulating social and cultural life. He made portraits in Balkan courts and high society, and occasionally he spent time in the north of England where he acquired lifelong friends and patrons. Attracted by large government engagement and promises that he would become a professor in his homeland, in 1893 Bukovac came to Zagreb. He created a private space for his young family and a professional space for young colleagues of the Croatian school of modern art, gathered around their leader in what was known as "Colorful Zagreb School".

However, upset by numerous disappointments and unfulfilled promises, the artist left Zagreb in 1898, and Cavtat became his family home once again. On the uppermost floor of his family home he built a painting atelier, one of the first such spaces in this area. He dedicated himself completely to his family and his hometown. He mostly painted Cavtat and its surroundings, portraits of families and contemporaries, including large decorative compositions such as *Karneval u Epidaurusu* (Carnival in Epidaurus, 1900).

In 1902, led by the desire for new experiences and achievements, he left his homeland with his family forever. He briefly lived and exhibited in Vienna and then accepted an offer to become a professor at the Prague Academy of Fine Arts. Although in a foreign land, he realized his constant desire to dedicate himself to pedagogical work with young artists. He spent almost 20 years in Prague, but from personal correspondence with his brother and old friends we know about his constant effort to keep the family home alive, for the atelier to be open to visitors who at the time already wanted to see the works of the famous Cavtat painter. He also continued to participate in the development of cultural life in Cavtat and advocated for various social issues. In 1909 he worked on the reconstruc-



Vlaho Bukovac, Studija ruke, Pariz, 1877. / Vlaho Bukovac, Study of the hand, Paris, 1877

tion of the Franciscan church to which he donated the composition *Gospa od Cavtata* (Our Lady of Cavtat), and in 1910 he painted four lunettes with depictions of the Evangelists for the Church of St. Nicholas. These works decorate the Cavtat church to this day.

Bukovac visited his home town for the last time in 1920, rediscovering everyday life and landscape scenery. Two years later, he died unexpectedly in Prague. According to his own wish, his ashes were laid in a family tomb at the local graveyard of St. Rocco, with the highest honors of the inhabitants of Dubrovnik and Cavtat and of distinguished guests.

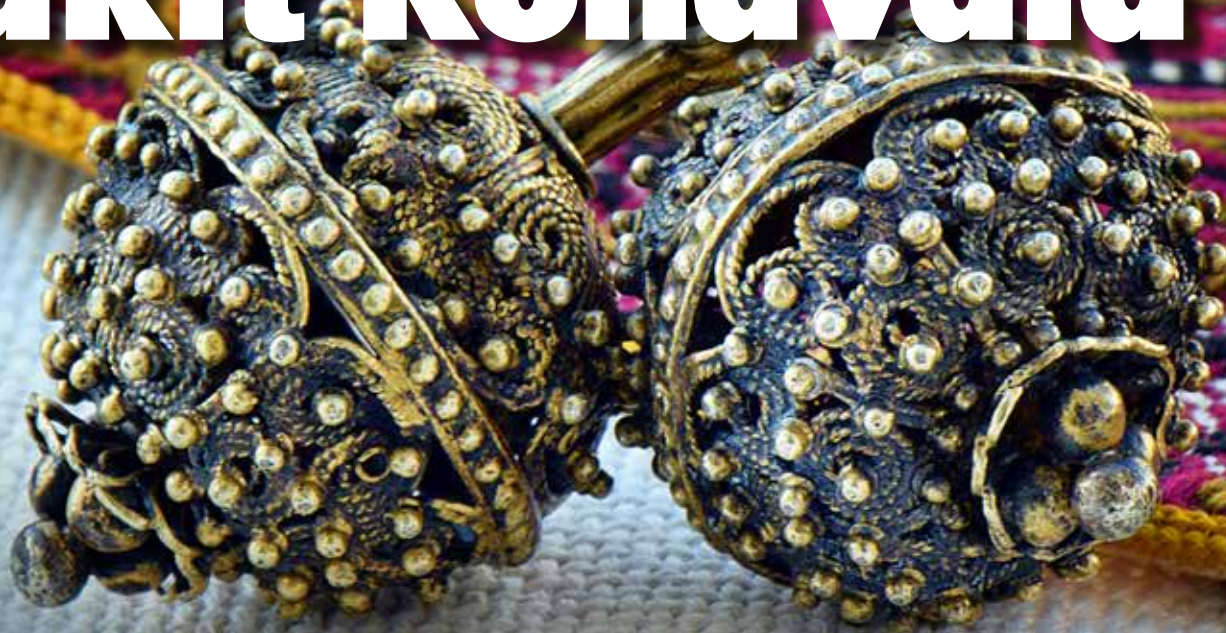
Today, Vlaho Bukovac's artworks are found in numerous museums and private collections, theaters, libraries, public and private buildings in Croatia and the world. Today, passing through the Bukovac House in Cavtat, which has become the painter's museum, we can see the evidence of past times at every step. If we look at Bukovac's works, wall paintings, furniture that he has made or painted, personal objects and family photographs, we still feel the presence of this great painter. In his "dearest nest", as he called Cavtat, his only permanent strength and point of return, we can meet Vlaho Bukovac up close.

Vlaho Bukovac, Dub u šumi, Pariz, oko 1886.

Vlaho Bukovac, Oak-tree in the forrest, Paris, ca 1886



Tradicijski nakit Konavala



Nakit je bio važan dio obiteljskog blaga koji se nasljeđivao prenoseći se s koljena na koljeno.



Fotografije / Photos by: Karmen Diklić Zorović

Tradicijski nakit dubrovačkog kraja, pa tako i konavoski, oduvijek privlači promatrače snagom svojih oblika, umijećem izrade, višeznačnim porukama i iznimnim smislom za lijepo njegovih stvaratelja, bio on dijelom obiteljskog nasljeđa, dijelom muzejskog postava ili zavjetnog nakita u crkvama i samostanima.

Osnovna podjela tradicijskog nakita je na ženski i muški nakit, a potom prema mjestu njegovog nošenja na nakit za kosu i oglavlje, za uši, za vrat, za prsa, za pojas i nakit za ruke.

Dubrovnik je bio veliko zlatarsko središte od 13. pa sve do sredine 20. stoljeća. Cvjetna gotika i renesansa označile su vrhunac kreativnosti i svladavanja zlatarskih tehnika. U Dubrovniku su početkom 16. stoljeća zabilježena 43 zlatara, uglavnom domaćeg podrijetla. Od sredine 19. i do prve polovine 20. stoljeća dubrovačke zlatarske radionice bile su orijentirane isključivo na izradu tradicijskog nakita za potrebe sve bogatijeg sela dubrovačkog kraja, pa tako i Konavala. Postupnim napuštanjem tradicijskog odijevanja započela je stagnacija i odumiranje dubrovačkog zlatarstva.

Primjerci ženskog nakita iz Konavala daleko su brojniji i ističu se raznolikošću i bogatstvom tipova (igle za *hondelj*, *verižice*, *fjočice*, *ploča pod grlo*, *puce pod grlo*, prstenje, britva na *sindiru*, krunica sa svetačkom medaljicom), za razliku od muškoga, tipološki skromnijeg nakita (naušnica *brnjica*,

puce pod grlo, ogrlice s privjeskom *sindžir*, ukrasne *puce* za prsluk, prstenje), što potvrđuje činjenicu kako su se žene kitile više od muškaraca.

U Konavlima se djevojku, prigodom zaruka, darivalo *malim obilježjem* (malim *verižicama*, *vežilicama*, malim *pucama pod grlo*, malim prslukom čermicom ukrašenim vezom na prednjici, velikom britvom od mjedi, četirima zlatnim prstennima, krunicom s dvije ili tri srebrne medaljice). Drugo darivanje, neposredno prije vjenčanja, zvalo se *veliko obilježje*. Tada su joj se darivale velike *verižice*, *fjočice*, *ploča pod grlo*, velika srebrna britva sa srebrnim *sindžirom*, veliki prsluk čermica izvezen sprijeda i straga, velike filigranske *puce pod grlo*, sedam do četrnaest prstena te osam pozlaćenih filigranskih igala za *hondelj*.

Naslijeđeni se nakit pomno čuvao u odijeljenom dijelu škrinje - *kokuli*: najbolji komadi nosili su se u iznimno rijetkim prigodama, ponajviše u onima svečanim i blagdanskima, pokazujući moć i ugled obitelji. Nakit je bio važan dio obiteljskog blaga koji se nasljeđivao prenoseći se s koljena na koljeno.

Najpoznatiji dio konavoskog tradicijskog nakita su ženske naušnice koje su bile i ostale prepoznatljivo obilježje žena iz Konavala. Konavoske naušnice su dio lokalnog identiteta, a danas neizostavni modni detalj.

Verižice ili *vežilice*, izvedene od zlatne žice u tehnici filigrana i granulacije, s privjeskom od dva sitna bisera, jedne su od starijih oblika naušnica polumjesečastog oblika, slavensko-bizantskog tipa. Različitih su veličina te su ih nosile djevojčice od najranije dobi, djevojke, a one najveće naušnice nosile su udane žene.



Drugi oblik naušnica, po kojima su Konavoke prepoznatljive, su one svečane, zlatne naušnice *fjočice*, čiji oblik možemo povezati s nakitom tipičnim za 18. stoljeće (broš u obliku vezane vrpce). *Fjočice* su izvedene u filigranskoj tehnici, imaju oblik vezane vrpce s po tri kapljasta privjeska. Upotrebljavale su se gotovo isključivo prilikom vjenčanja i tijekom prve godine braka za neke vrlo svečane trenutke. Najluksuznija varijanta ovog oblika naušnica ima tri grozdolika privjeska izvedena od sitnih bisera.

Konavljanima, ali i čitavom stanovništvu dubrovačkog kraja, možemo zahvaliti što su do današnjih dana baštinili živu tradiciju raznovrsnih oblika ukrašavanja nakitom.





Traditional Jewelry from Konavle

Jewelry was an important part of the family treasure that was inherited from generation to generation.



Traditional jewelry from the Dubrovnik region and Konavle has always attracted admirers with its form, craftsmanship, multilayered messages and exceptional sense of beauty. From the hands of their creators, these pieces can now be found in family collections, museums, or religious jewelry in churches and monasteries.

Traditional jewelry is divided between women's and men's jewelry, and further by its use, whether it is worn in the hair or on the head, the ears, the neck, the chest, the waistband, or the hands.

Dubrovnik was a large goldsmith center from the 13th century until the middle of the 20th century. Flowery Gothic and Renaissance themes marked the highlight of creativity and mastery of the goldsmith's techniques. In the early 16th century there were 43 goldsmiths in the city, mostly local. From the middle of the 19th century to the first half of the 20th century, Dubrovnik goldsmith's workshops were oriented exclusively to the production of traditional jewelry for the increasingly wealthy villages around Dubrovnik and Konavle. With the gradual abandonment of traditional dress, began the stagnation and the end of Dubrovnik's goldsmith tradition.

In Konavle, as part of the betrothal, the bride was given a gift of so-called "small pieces", including *verižice* (also known as *vežilice*) earrings, little *puce pod grlo* (buttons), a little *čermica* vest decorated with embroidery



on the front, a large brass razor, four gold rings, and a rosary with two or three silver medals. The second gift, just before the wedding, was called the gift of big pieces. She would then receive large *verižice* earrings, *fjočice* (wedding earrings), *ploča pod grlo* (buttons that were pinned to the blouse), a large silver razor with a silver chain, a large *čermica* vest decorated with embroidery on the front and the back, large filigree buttons, 7 to 14 rings and 8 gold-plated filigree needles for the traditional headpiece.

Examples of women's jewelry from Konavle are far more numerous and stand out with their variety and richness. For example, needles for the headpiece, various types of earrings, buttons, rings, razors with chains, rosaries with the medals of saints. However, jewelry for men was more modest, including a single earring, buttons, necklaces with pendants, decorative buttons for vests, and rings.

Inherited jewelry was carefully kept in a special compartment of the traditional wooden chest in which personal belongings were stored. The best pieces were worn on exceptionally rare occasions, mostly for festivities and holidays, showing the power and reputation of the family. Jewelry was an important part of the family treasure that was inherited from generation to generation.

The most famous part of Konavle's traditional jewelry are women's earrings that were once and have remained a recognizable feature of women from the region. Konavle earrings are part of the local identity, and today they are a popular fashion accessory.

Verižice or *vežilice* earrings, made of gold wire using filigree and granulation techniques, with a pendant of two small pearls, are some of the oldest the Slavic-Byzantine types of earrings featuring the half-moon form. They were made in different sizes and were worn by little girls from the earliest age, then young women, and the biggest earrings were worn by married women.

Another form of earrings for which Konavle is recognizable, are the special occasion gold *fjočice* earrings, the shape of which can be associated with jewelry typical of the 18th century (ribbon brooch). *Fjočice* are made using the filigree technique. They have the shape of a tied ribbon with three droplet pendants. They were used almost exclusively during weddings and during the first year of marriage for some very festive occasions. The most luxurious variant of these earrings has three grapelike pendants made from tiny pearls.

We can thank the people of Konavle and the entire population of the Dubrovnik area that they have kept alive the heritage and living tradition of various forms of decorative jewelry.



KLAPSKO PJEVANJE



Eho mediteranskih gradića

Na ljupkog prvog tenora spretno se, u terci, nadoveže drugi tenor, dubinu i bogatstvo zvuka doda bas, a sve poveže vješti bariton. To je klapska pjesma koju čuvaju generacije i koju je, krajem 2012. godine, UNESCO uvrstio na popis nematerijalne svjetske baštine u Europi.



Klapa Oštro
Klapa group Oštro

Dubrovnik i okolica gotovo ljubomorno čuvaju narodne običaje, posebice pjesme i plesove ovoga kraja. Za ples je potrebna glazba, a za klapsku pjesmu najzahtjevniji instrument – ljudski glas. Na ljupkog prvog tenora spretno se, u terci, nadoveže drugi tenor, dubinu i bogatstvo zvuka doda bas, a sve poveže vješti bariton. To je klapska pjesma koju čuvaju generacije i koju je, krajem 2012. godine, UNESCO uvrstio na popis nematerijalne svjetske baštine u Europi. Višeglasno pjevanje bez pratnje glazbenih instrumenata, izvorno se pjeva „na uho“. To su tek neke karakteristike skupina, najčešće, od pet do osam pjevača ili, bolje rečeno, prijatelja koji pjevaju.

U hrvatskom narodu najčvršće je ukorijenjen onaj dio folklorne baštine koji povezujemo uz pučke pobožnosti i uz životni ciklus. Tako su tradicijski narodni običaji, kao i svi vidovi lokalnih posebnosti, najočitiji u vrijeme velikih crkvenih blagdana, od Božića, preko vremena korizme, Velikog tjedna do Uskrsa.



Klupska pjesma se oblikuje sredinom 19. st., u vrijeme kada je stoljetna nakupina glazbene, kao uostalom i svekolike, kulture stvorila identitet naših mediteranskih gradića. Dakle, u vrijeme kada naši obalni i primorski gradići i gradovi završno oblikuju svoja karakterna obilježja, bilježimo i ranu mladost klapske pjesme. To je pjesma

višeglasja, sklada koji se postiže usuglašavanjem detalja, a bez sklada nema ni grada, bez detalja nema ni urbane sredine, odnosno bez toga ne bi bilo niza bisera na hrvatskoj obali i otocima.

Priča o počecima klapskog a cappella pjevanja u Dubrovniku vraća nas u 1964. godinu i usko je povezana sa starijim dubrovačkim tramvajem. Uglavnom se pjevalo u tramvaju, u kojem su najčešće pjevali članovi klape neslužbenog naziva „Atlant“, a među njima je tada bio i poznati dubrovački pjevač Milo Hrnić. Nakon Atlanta među prve dubrovačke klape se upisuju Maestral iz 1969. godine, sedamdesetih im se pridružuju klape Ragusa i Lindo, a početkom 80-ih i klapa Dubrava.

Konavoska tradicija klapskog pjevanja vraća nas u 60-te godine kada u Cavtatu nerijetko znaju zapjevati poznati Cavtaćani, a i u Čilipima kreću prve folklorne priredbe. Prva službena konavoska klapa je klapa Cavtat, nastala početkom 70-ih. Potom tek sredinom osamdesetih padre Frano Zelenika okuplja u samostanu Gospe od Cavtata cavtajske mladiće u klapu Kamen mali, a i u okviru KUD-a Čilipi se osniva klapa Čilipi. Konavoska klapska priča kao da je rasla iz desetljeća u desetljeće, tako da se tek krajem devedesetih u ovu priču uključuju nova klapska imena Ragusavecchia i Oštro, kojima se kasnije priključuju ženska klapa Cavtajke i mješovita klapa Maskeron, a nove konavoske klapske snage su Klapa Zračne luke Dubrovnik i mješovita klapa Vežilica. Mnogi se slažu da smo svjedoci renesanse klapskog pjevanja na jugu Hrvatske.

Klapski susret nazvan po cavtajskoj klapskoj pjesmi „Na me pogled tvoj obrati“ ove godine obilježava dvadesetu obljetnicu. Tijekom svih ovih godina u Cavtatu su se predstavili klapski pjevači iz cijele županije, a redovito ovaj festival ugošćuje najbolje klape iz cijele Hrvatske. Nakon vile Banac u središtu Cavtata, klape od prošle godine, u uobičajenom terminu, prvog rujanskog vikenda, nastupaju u središtu Čilipa. Nije

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neobično čuti spontani klapski pjev u ljetnim večerima, a konavoske klape ljeti redovito pjevaju brojnim posjetiteljima u Cavtatu i Moluntu.

Narodna melodija koja se čuje negdje u pejzažu nosi sa svojom melodijom i dio atmosfere krajolika s kojim neposredno živi i od kojeg je autentično izrečen. Dakle, ako se želi emocionalno doživjeti i glazbeno realizirati jedan kraj te zbivanja u njemu, treba duboko proučiti atmosferu i psihologiju dotičnog kraja, njegovih ljudi i prirode s kojom su oni tako neposredno stopljeni.

Najljepši ures i najvrjedniji duhovni odliku koju su naši preci u prošlosti stvorili valja podrobno proučiti, upoznati, vrednovati, cijeniti i čuvati kao biser, ne samo dubrovačkog područja, već sveopće hrvatske kulturne narodne baštine. Ali zašto takve dragulje čuvati u svojoj škatulici i ne pokazati ih drugima?

Odgovor na to pitanje, ali i svojevrsni zaključak ove priče, mogle bi biti riječi najboljeg dubrovačkog poznavatelja klapske pjesme Krešimira Magdića koji je kazao: „Ponudimo sebi i gostima ono što je domaće, kako i jedni i drugi ne bismo ostali osiromašeni za prave spoznaje i iskustva!“

KLAPA SINGING

Echo of a Mediterranean Town

The second tenor skillfully adds his voice using a third to the lovely first tenor, while depth and richness of the sound are added by the bass, and everything is connected by the skillful baritone. This is the essence of klapa songs that have been treasured by generations and which, at the end of 2012, UNESCO included on the list of intangible world heritage in Europe.



Dubrovnik and its surroundings preserve their folk customs carefully, especially the songs and dances of the region. For dance, music is required, and the traditional Dalmatian klapa multipart a cappella singing features the most demanding instrument – the human voice. The second tenor skillfully adds his voice using a third to the lovely first tenor, while depth and richness of the sound are added by the bass, and everything is connected by the skillful baritone. This is the essence of klapa songs that have been treasured by generations and which, at the end of 2012, UNESCO included on the list of intangible world heritage in Europe. Multipart singing without the accompaniment of musical instruments is originally sung by ear. These are just some characteristics of the klapa which is most often a group of five to eight singers or rather, friends who sing together.

For the Croatian people, the most important part of folklore heritage is rooted in the folk customs devoted to faith and the cycle of life. Therefore, traditional folk customs, as well as all kinds of local practices, are most obvious during the times of big church holidays, from Christmas, through the time of Lent, to Holy Week and Easter.

Klapa singing was formed in the mid-19th century and is strongly tied to the identity of our Mediterranean towns. At a time when our coastal and littoral towns and cities were shaping their characters, we also note the early beginnings of klapa songs. It is a multipart song with harmony that is achieved by the reconciliation of details. Without harmony there is no city, without details there is no urban environment, or rather, without all of this there would not be that string of pearls, the towns and cities that line the Croatian coast and islands.

The story of the beginnings of klapa a cappella singing in Dubrovnik takes us back to 1964 and is closely linked to the old Dubrovnik tram. Klapa songs were mostly sung in the

tram, most often by the members of the klapa group that was unofficially called "Atlant", and among them was the famous Dubrovnik singer Milo Hrnić. After Atlant, one of the first Dubrovnik klapa groups was Maestral which was formed in 1969. In the 1970s they were joined by the klapa groups Ragusa and Lindo, and at the beginning of the 1980s, the klapa group Dubrava.

Konavle's tradition of klapa singing takes us back to the 1960s when famous residents of Cavtat were known to sing klapa songs, as well as to the first folklore events in the village of Čilipi. The first official klapa from Konavle was the group Cavtat which was formed in the early 1970s. Then it was not until the mid-1980s that Father Frano Zelenika gathered a group of young men from Cavtat in the monastery of Our Lady of Cavtat, forming the klapa group Kamen Mali, and within the Čilipi Cultural Arts Association, klapa Čilipi was formed. It is as if Konavle's klapa story grew by decades, so it was not until the late 1990s that the new names of Ragusavecchia and Oštro were founded, later joined by the women's klapa Cavtajke and the mixed klapa group Maskeron, while the newest klapa groups are the klapa of Dubrovnik Airport and the mixed klapa group Vežilica. Many agree that we are witnesses to a renaissance of klapa singing in southern Croatia.

The klapa festival named after the Cavtat klapa song "*Na me pogled tvoj obrati*" ("Take a Look at Me Now") marks its 20th anniversary this year. During all these years, klapa singers from throughout the county have sung in Cavtat, and this festival regularly hosts the best klapa groups from all over Croatia. After Villa Banac in the center of Cavtat, klapa groups perform in the center of the village of Čilipi during the first weekend in September. On summer evenings it is not uncommon to hear spontaneous klapa singing, and in the summer the Konavle klapa groups regularly sing for many

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visitors in Cavtat and Molunat.

The folk melody that is heard somewhere in the landscape carries a part of the atmosphere of the scenery which it comes from. So, if one wants to emotionally experience and musically imagine a region and its happenings, one must thoroughly study the atmosphere and the psychology of that region, its people and the nature with which they are so closely knit.

The most beautiful creations and the most valuable spiritual attributes created by our ancestors should be thoroughly studied, evaluated, appreciated and preserved like pearls, not only in the Dubrovnik area, but overall Croatian cultural heritage. But why keep such gems hidden away and not share them with others?

The answer to this question, and a sort of conclusion to this story, could be the words of the Dubrovnik's foremost connoisseur of klapa song, Krešimir Magdić, who said: "Let's offer ourselves and our guests that which is authentic, so that we are impoverished of true realizations and experiences!"

RIBARSKA PRIČA IZ MOLUNTA

Četrdeset godina druženja s morem





Fotografije / Photos: Antonio Bokšić

Kod nje nema njorganja ni ribarskog prigovarjanja, a mreže su uvijek zakrpane poput najljepše čipke. Svaku ribu poznaje do u škrgu, zna joj hrvatsko i latinsko ime, navike i rodoslovlje. Takva je Žana Kristić, kraljica ribara iz Molunta. Gazdarica obiteljske kuće znakovita naziva *Fishermen's house* poznata je i Konavljanima, i Dubrovčanima. Jedni je susreću dok darove mora sa sinom Elvisom prodaje riboljupcima na Grudi, u Čilipima i u Gružu. Cavtatski restorani otkupe većinu oborite ribe, a Dubrovčani mahom sitniju 'robu' s gruške peskarije, gdje Kristići godinama imaju banak u prvom redu zdesna od mora. U ovisnosti o sezoni, ribe u ponudi bude cijelu godinu, a u mreže padaju luci, polande, orhani i bukve...

Žana je ribarica veteranka koja se u 40 i nešto godina ribarenja nagledala i kapitalaca i praznih mreža, ratovala s bivšom i sadašnjom birokracijom, a jednom je čak, ni kriva ni dužna, završila

Žana je ribarica veteranka koja se u 40 i nešto godina ribarenja nagledala i kapitalaca i praznih mreža, ratovala s bivšom i sadašnjom birokracijom, a jednom je čak, ni kriva ni dužna, završila iza rešetaka.

la iza rešetaka. Kao djevojka zagrebačkih korijena, nije ni slutila da će je život jednom odvesti na južna mora:

- Udala sam se u ribarsku kuću koja je u tom poslu od 19. stoljeća. Muževi preci bili su ribari, ribari su mi muž i sin, samo nisam sigurna hoće li Elvisova djeca nastaviti živjeti' od ribolova - kaže nam Žana koja je u Molunat, rodno mjesto svoje majke, stigla 1974. godine. Te su davne godine, prisjeća se, do vale navratile zadnje prave tune koje su odavno promijenile rutu.

Dobro, tune su možda otišle na drugu adresu, ali Žana ne sumnja da će druge ribe uvijek biti, nadasve one

neuništive plave, koliko god joj varirala težina i veličina. Posebno se sjeća mitske gigantske srđele koje je nekad u kilu bilo 28 komada, a sad ih bude od 40 do čak 60, ali barem im je ukus ostao nepromijenjen.

Kao da internetsko doba nije došlo do Molunta, Žana još od 1980-tih vodi 'dnevnik' ulova u kojem precizno navodi svaki detalj. Piše da su 'tog i tog dana ti i ti ribari' ulovili 1525 komada luca težine 3 tone. Ili 132 orhana težine oko tonu... EU propisi i papirologija znaju biti zamorni, ali ribarski dnevnik to je samo naizgled. On je pravo svjedočanstvo vremena, onako ispisan tintom

koja se s morem ne slaže, no uz papir baš fino prijanja. Da bi se imalo što za-bilježiti, treba redovito i isplivljavati, usprkos čudima vremena. U Kristića je flotila od šest barki. Jedan vremeš-ni guc uskoro će potopiti 'u rashod', a novo je brodovlje investicija koja traži solada. S njima valja racionalno, inače teško opstaneš na tržištu.

Ako uzmu ispomoć za ribolov, Kri-stići ljude isplate u naturi iliti u ribama što je možda staromodan način, ali se nitko ne žali. Plijen se motri s 'čeke', uz strogo poštivanje dogovora o satnici i

postama, godinama na snazi između četiri familije iz Molunta koje se pro-fesionalno bave ribolovom. To su dva Kristića, Cvjetkovići i Zalokari. U D4 ribolovnoj podzoni, promilu Jadrana koji se proteže uz samu obalu Molunta, nema mjesta za improvizacije; čeka se da se riba primakne pa što Bog da.

A kad se ribari vrate na kopno, već krenu pripreme za novi izlazak na pučinu. I pod slabim svjetlom (kad jače zagrmi ili zapuše, u Moluntu ne-staje struje) treba krpiti mreže. Žani je dnevni boravak ujedno i radionica.

Mreže su osjetljiva roba, a najviše stra-daju kad se u njih upletu delfini i izbu-žaju ih.

Ribarica se na njih naljuti, ali ljut-nja kratko traje, jer u dupinima ne gle-da štetočine, nego suputnike s valova. Osim delfina, iz sasvim posebnog ra-zloga, voli Žana i mole jer je, vjerovali ili ne, podsjećaju na – zatvorske dane. U Žaninu slučaju bolje bi bilo govoriti o jednom danu iza rešetaka. Točno to-liko joj je potrajala kazna zbogavnog neposluha:

- U Gružu poslije rata ni'ko nije



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držao istaknute cijene ribe, nije bilo ni običnih, a kamoli fiskalnih blagajni kao danas. Tog kobnog petka došao je na peskariju inspektor, mislim da se zvao Džemo. Na ribarnici je, bome, bilo krcato ljudi, a on traži da mu pokažem papire. Inspekcija je tada bila u staroj bolnici. Pošla sam na saslušanje, a on je reko da biram; ili 500 kuna globe ili dan zatvora jer nisam istaknula cijene. Ja sam izabrala zatvor. Moji su me doma molili da ne činim ludosti, da će mi oni platiti', samo da me ne zatvore, ali ja nisam htjela. Odbila sam i sutkinju koja mi je ponudila da platim kaznu u ratama. Uzela sam fino marendu i bocu

Coca Cole pa u zatvor - prisjeća se Žana koja je za cimericu taj dan dobila ilegal-nu migranticu Rumunjku. Za objed su joj poslužili slasnog priganog mola i ti-kvice na lešo:

- Vjerujte, toliko je ukusno bilo da sam pohvalila kuhara. Osjećala sam se k'o u najboljem hotelu. Doduše, za večeru je bila pura, ali na zatvorski jelovnik ne možeš utjecat' - ispričala nam je iskusna ribarica koja s obite-lji najčešće riba danju i predvečer na postama oko Molunta. Od alata su u điru svakojake mreže, barata se s pote-gaćama, migavicama, malim obalnim mrežama i stajaćicama. Kad čujete da

je Žana u mirovini, ne vjerujete joj iz najmanje dva razloga, Prvo, mlado-lika je i okretna kao djevojka, a dru-go – pokušajte vi naći umirovljenicu da tako često izlazi na more, u borbu s vjetrom i čudljivim ribljim jatima! Što joj drugo preostaje kad s ribarskom mirovinom ne može platiti ni režije, a kamoli razmišljati o odmoru u topli-cama ili kakvom tropskom akvatoriju. No, Žana, prva registrirana konavoska ribarica ionako nije stvorena za ljenča-renje na obali, već za težak posao na de-belom moru koje zna biti i mršavo kad umjesto ribe grizu samo bura i studen.



40 Years of Life by the Sea

With her there are no bad moods or fisherman's complaints; the nets are always patched like the most beautiful lace. She knows every fish down to its gills; she knows its Croatian and Latin names, habits and genealogy. Such is Žana Kristić, the queen of fishermen from Molunat. The owner of the family home known as the Fishermen's House, is well known from Konavle to Dubrovnik. One can see her while selling her fresh catch with her son Elvis in the towns of Gruda, Čilipi and in the market in Gruž, Dubrovnik. Restaurants from the nearby town

of Cavtat buy most of the larger fish, while Dubrovnik locals mostly buy the smaller catch at the fish market in Gruž where the Kristić family holds a stand in the first row just by the sea. Depending on the season, there is fish on offer all year round, with varieties like bonito, amberjack, bogue and many others

Žana is a veteran fisherwoman who in more than 40 years has seen her share of both prize catches and empty nets. She has waged battle with the former and current bureaucracy, and once, completely innocent, she ended



Žana is a veteran fisherwoman who in more than 40 years has seen her share of both prize catches and empty nets. She has waged battle with the former and current bureaucracy, and once, completely innocent, she ended up behind bars.

up behind bars. As a girl with roots in Zagreb, she never suspected that life would take her to the southern seas.

"I married into a fishing family that has been in the business since the 19th century. My husband's ancestors were fishermen, my husband and son are fishermen, but I am not sure whether Elvis's children will continue to live from fishing," says Žana, who arrived in Molunat, her mother's birthplace, in 1974. That year was the last time, as she remembers, that the last real tunas came to the bay, having long since changed their route.

The tuna may have gone to another address, but Žana does not doubt that there will always be other fish, especially the indestructible blue fish varieties, no matter how varied their weight and size. She especially recalls the mythical gigantic European sardines, which once were so large that just 28 fish made up a whole kilo. Today it takes 40 or even 60 sardines to make a kilo, but at least their taste remains unchanged.

As if the age of the internet never came to Molunat, since the 1980s Žana has kept a 'catch diary' in which

she precisely records every detail. It says that 'this and this day those and those fishermen' caught 1,525 bonito weighing 3 tons. Or 132 greater amberjacks weighing about one ton. Today, EU regulations and paperwork can be tedious, but a fishing diary is only seemingly so. The diary is a true testament to time, written with ink that does not agree with the sea, but which agrees with paper quite well. In order to have something to record, it is necessary to go to sea regularly, whatever the weather. There are six boats in the Kristić family fleet. One older boat will soon be sunk into 'expenses', while new boats are an investment that requires money. One has to be rational, she says, otherwise it is difficult to survive on the market.

When they take on someone to help with the fishing, the Kristić family pays in goods – fish, which is perhaps an old-fashioned method of compensation, but nobody complains. The

prey is monitored from afar, strictly respecting the arrangement of time and locations that have been in force for years between the four Molunat families who are professionally engaged in fishing. These are the two Kristić families, the Cvjetković family and the Zalokari family. In the tiny fishing sub-zone that stretches along the coast of Molunat, there is no room for improvisation; the fishermen wait for the fish to come, and then it's God's will.

And as soon as the fishermen return to the mainland, they prepare for a new trip to sea. Even in conditions of low light (when there is strong thunder or rain and there is no electricity in Molunat), it is necessary to patch the nets. Žana's living room is also a workshop. Nets are sensitive, and they suffer the most when dolphins get caught in them and make holes. Žana gets angry with them, but the anger does not last for long because she does not regard the dolphins as pests, rather as companions on the sea. In addition to the dolphins, Žana loves hake for a very special reason, because believe it or not, it reminds her of... her prison days. In Žana's case, it was one day behind bars. This is exactly how long the punishment was for a long-ago offence.

"In Gruž after the war nobody displayed the prices of fish, there weren't regular cash registers, let alone fiscal control like there is today. That fateful Friday an inspector came to the fish market; I think his name was Džemo. Of course, there were many people at the fish market and he asked me to show him my papers. I went to the hearing, and he said to choose; either a 500 kuna fine or one day of prison because I did not display the prices. I chose prison. My family begged me not to act crazy, that they would pay for me just not to go to jail, but I didn't want to. I also turned down the judge who allowed me to pay the fine in instalments. I took my lunch and a bottle of Coca Cola and went to the jail," recalls Žana, who got an illegal migrant from Romania as her roommate for the day. For lunch they were served a savoury fried hake with steamed zucchini.

"Believe me, it was so delicious that I praised the cook. I felt like I was in the best hotel. Dinner, however, was polenta, but you cannot influence the prison menu," says the experienced fisherwoman who most often fishes with her family during the day and in the evenings at locations around Molunat. Of the tools that they use are all kinds of nets, from those that

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are dragged, to small coastal nets and stationary nets. If you hear that Žana is retired, do not believe it for at least two reasons: first, she is youthful and as agile as a girl, and second, try to find a retiree who goes out to sea so often, battling the wind and unpredictable schools of fish!

What else is left for her when with her fisherman's pension she cannot pay her bills, let alone think about a vacation in a spa or at some tropical seaside. However, Žana, the first registered female fisherman from Konavle, is not made for laziness on shore, rather for the tough job far out at sea, where the conditions can be tough with the cold northern wind *bura* bites instead of the fish.





Brodolomi “bermudskog trokuta” u Cavtatu

U antičko doba većina trgovine odvijala se pomorskim putovima. Pomorske trgovačke rute pokrivala su čitav Mediteran pa tako i vrlo aktivno Jadransko more. Istočna obala Jadrana bila je trgovački razvijenija od zapadne budući da obiluje brojnim otocima i sigurnim lukama za sklanjanje brodova.

Trgovački brodovi koji su plovili Jadranom u to doba bili su poznati pod nazivom *navis oneraria*. To su bili brodovi dužine do 30 metara, nosivosti do 100 tona, s posadom od 5 do 10 članova. Nisu to bili jedini trgovački brodovi, osim njih, plovili su i tzv. brodovi-cisterne koji su prenosili goleme dolije, keramičke posude volumena od 1200 do 1400 litara. Ipak, glavna ambalaža za prijenos tekućina je bila amfora. Ovisno o tipu, volumen joj je iznosio 20-ak litara, a oblik je bio prilagođen brodskom transportu.

Kao što je i danas Mediteran poznat po proizvodnji ulja i vina tako je bilo i u antici. Vino je dolazilo iz sjeverne Italije i Grčke, a ulje se često nabavljalo iz današnjeg Tunisa.

Na području Konavala, ispred otoka Supetra, pronađena su 2 antička brodoloma iz kojih su izvedene sve gore spomenute informacije. Svi su ovi antički brodovi trgovali s Epidaurum, rimskom kolonijom i velikim trgovačkim centrom.

Potapanje broda koji je prevezio minimalno 10 dolija datira se u 1. st. po. Kr., dok se potapanje broda koji je prenosio najmanje 1200 sjeverno afričkih cilindričkih amfora s uljem iz Tunisa datira u 4. st. po. Kr. Lokaliteta s amforama 2001. go-

dine prekriven je zaštitnim željeznim kavezom te se i danas može turistički posjetiti.

U cavtatskom podmorju pronađen je još jedan tip amfora zvan „Lamboglia 2“. To je najčešći tip amfora iz podmorja istočnog Jadrana. Proizvodni centar joj je u sjevernoj Italiji, a prenosile su vino iz srednje i sjeverne Italije na istok. Nalazište se datira u 1. st. pr. Kr., no prilikom arheoloških istraživanja nije pronađena konstrukcija broda pa se smatra da su se amfore ispale iz broda. Njih 20-ak danas možete posjetiti u Odjelu za arheologiju Muzeja i galerija Konavala.

Cavtat nije bio koban samo za antičke brodolome. U „bermudskom trokutu“ Cavtata pronađen je i brodolom iz doba Napoleona (18./19. st.). Radi se o manjem brodu naoružanom sa šest željeznih topova. Uz topove su pronađena i tri sidra, brodska oprema, skupina topovskih kugli te sitni površinski nalazi. Većina od navedenih nalaza još uvijek se može vidjeti na morskom dnu ispred Cavtata.

Zajedničko svim navedenim brodolomima je, osim što su prijavljeni i zaštićeni zahvaljujući lokalnim roniocima, da se nalaze na malom prostoru te su na relativno maloj dubini što ih čini idealnim za ronilački turizam. Za one koji se ipak neće okušati u pravom ronjenju uskoro će dobiti priliku virtualno zaroniti u podmorje Cavtata u vidu projekta BLUEMED koji će prikazati sve čari cavtatskog podmorja u multimedijalnoj prezentaciji smještenoj u Odjelu za arheologiju u Franjevačkom samostanu sv. Vlaha u Pridvorju.



Explore the Shipwrecks in Cavtat's "Bermuda Triangle"

Fotografije / Photos by: Ronilacki klub / Diving center Epidaurum

In antiquity, most trade took place by naval routes. Maritime trade routes covered the whole Mediterranean and especially, the Adriatic Sea. The east coast of the Adriatic was more commercially developed than the west, as it abounds in islands and safe harbors for ships to take refuge.

Merchant ships that sailed the Adriatic at that time were known as *navis oneraria*. These were vessels of up to 30 meters in length that could carry up to 100 tons, and had a crew of 5 to 10 members. They were not the only merchant ships. Besides these, there were also the so-called tanker ships that carried huge *dolia*, pottery vessels that could hold 1,200 to 1,400 liters. Even so, the main container for the transport of fluid was the *amphora*. Depending on the type, their volume was about 20 liters and their shape was adapted for shipping.

As the Mediterranean region is known for the production of oil and wine today, so it was also in ancient times. Wine came from northern Italy and Greece, and oil was acquired from today's Tunisia.

In the Konavle area, in front of the island of Supetar, two antique shipwrecks were found, from which all the above mentioned information was derived. All these antique ships traded with Epidaurus, which was a Roman colony and large trading center.

The sinking of a ship carrying a minimum of 10 *dolia* dates back to 1st century, while the sinking of a ship carrying at least 1,200 North African cylindrical amphorae with oil from Tunisia dates back to the 4th century. In 2001 the amphorae site was cov-

ered with a protective iron cage and today tourists can visit it.

Another type of amphora called "Lamboglia 2" was found in the Cavtat waters. This is the most common type of amphora from the eastern Adriatic. They were produced in northern Italy and were used to transport wine from central and northern Italy to the east. The site dates back to the 1st century BC, however archaeological studies did not find any sunken vessel remains, so it is believed that the amphorae fell off the ship. A collection of 20 of these amphorae can be seen at the Archeology Department of the Museums and Galleries of Konavle.

Cavtat was not only disastrous for ancient shipwrecks. A shipwreck from the time of Napoleon (18th or 19th century) was also found in Cavtat's "Bermuda Triangle". It is a smaller ship armed with six iron cannons. Three anchors, boat equipment, cannon balls and small surface finds were also found with the cannons. Most of these findings can still be seen at the sea bottom in front of Cavtat.

In addition to being registered and protected thanks to local divers, all these shipwrecks are located in a small area and are found at relatively shallow depths, making them ideal for diving tourism. For those who are not ready to try professional diving, they will soon have the chance to dive into Cavtat's waters through the BLUEMED project, which will showcase all the magic of Cavtat's waters in a multimedia presentation at the Department of Archeology at the Franciscan Monastery of St. Blaise in the town of Pridvorje.

U SKLADU S PRIRODOM

Konavoski

prvi hrvatski zeleni restoran

„**K**onavoski dvori“, restoran s pedesetogodišnjom tradicijom okrenuo je novu stranicu u svom poslovanju kada se, slijedeći svjetske trendove u zaštiti prirode i korištenju obnovljivih izvora energije, prijavio, a potom i dobio sredstva iz europskih fondova koja će mu omogućiti naziv – prvog hrvatskog zelenog restorana.

Kada je i zbog čega rođena ideja da se krene u ostvarenje projekta prvog hrvatskog zelenog restorana, pitali smo Leu Đurović Ruso, arhitekticu koja je realizaciji pristupila kao profesionalnom izazovu, ali s emotivnim nabojem, budući je njen otac, poznati dubrovački ugostitelj, dugogodišnji zakupac „Konavoskih dvora“.

dvori,

„Ideja za ostvarenje projekta prvog zelenog restorana krenula je 2016. godine kad smo saznali za nadolazeće EU natječaje koji su bili orijentirani prema korištenju obnovljivih izvora energije u uslužnom sektoru. Prepoznali smo u tome potencijal zbog lokacije na kojoj se restoran nalazi, a to je rijeka Ljuta kao zaštićeni prirodni krajobraz te sklop mlinica koje su svojom jedinstvenošću prepoznate kao zaštićeno kulturno dobro. Uz obnovljive izvore energije, sunce, vodu i zrak stvorile bi se pretpostavke za cjelogodišnje poslovanje, što dosad nije bilo moguće. Zeleni restorani, naime, brinu o održivom razvoju te svojim djelovanjem doprinose zaštiti prirode i okoliša. To se u prvom redu odnosi na korištenje organskih namirnica u pripravi jela, upotrebu obnovljivih izvora energije, upotrebu održivih građevnih materijala i ekološke mobilne opreme, učinkovito korištenje vode, smanjenje otpada i onečišćenja te uporabu ekološki prihvatljivih sredstava“, kazala je arhitektica. Iskustvo i uspjeh „Konavoskih dvora“ u stjecanju bespovratnih sredstava iz europskih fondova ohrabruje i ostale ugostiteljske objekte da se brendiraju oznakom *zelenih restorana* koji time svojim gostima i posjetiteljima povećavaju svijest o značaju prostora u kojima se nalaze te svjedoče o brizi za prirodu čije je očuvanje već postalo prioritet opstanku čovječanstva na ovoj planeti. Planirani projekt obuhvaća kompletnu obnovu ovojnice restorana koja uključuje ugradnju toplinske izolacije na svim građevnim dijelovima zgrade. Na dvije postojeće montažne nadstrešnice ugradit će se solarni kolektori za pripremu potrošnje tople vode te ugraditi fotonaponska elektrana. Modernizirat će se sustav grijanja, hlađenja i

ventilacije kroz ugradnju sustava s dvije dizalice topline (zrak-voda). Također, zastarjela i energetska neučinkovita tehnološka rješenja u procesu pripreme, obrade i čuvanja hrane te u sustavu rasvjete zamijenit će se novim, energetski učinkovitijim rješenjima. Uvođenjem sustava daljinskog očitavanja potrošnje i proizvodnje energije i sustava kontrolnih mjerila energenata pratit će se ciljne pokazatelje projekta te kontrolirati postizanje cilja projekta. Svrha projekta je smanjiti potrošnju energije za 52,79%, te povećati udio korištenja obnovljivih izvora energije u bruto potrošnji energije za 27.371,08 kWh.

Restoran „Konavoski dvori“ je svoju reputaciju stekao i gradio prvenstveno ponudom tradicionalnih konavoskih jela, kvalitetnim namirnicama proizvedenim u konavoskim baštinama te atraktivnom pozicijom na rijeci Ljutoj koja nudi ugodno osvježanje i tijekom najtoplijih ljetnih mjeseci. Restoran je otvoren 1968. godine u preuređenom i proširenom starom mlinu u kojem su

Čitavo okruženje je iznimno atraktivno za goste, a tome pridonose i poslužitelji u prelijepim konavoskim nošnjama koje dočaravaju etničko blago Konavala, te otvorena „ognjišta“ na kojima se može pratiti tradicionalna priprema jela

se stoljećima prije toga na starinski način mljele žitarice. Čitavo okruženje je iznimno atraktivno za goste, a tome pridonose i poslužitelji u prelijepim konavoskim nošnjama koje dočaravaju etničko blago Konavala, te otvorena „ognjišta“ na kojima se može pratiti tradicionalna priprema jela ispod sača, zemljanog ili metalnog poklopca pod kojim se, dodavanjem žara s vanjske strane, peče janjetina ili teletina, kumpiri, hobotnica i kruh. Zanimljivo za vidjeti, ukusno za kušati.



Konavoski Dvori



Croatia's first green restaurant

Konavoski Dvori, a restaurant with a 50-year tradition, turned a new page in its business when, following the world's trends in environmental protection and the use of renewable sources of energy, it applied for and received a European Union grant that would allow it to be called – Croatia's first green restaurant.

To explain the idea of the first Croatian green restaurant, we spoke with Lea Đurović Ruso, the architect who approached the project as a professional challenge, with an emotional charge, since her father, a well-known Dubrovnik restaurateur, is the long-time tenant of Konavoski Dvori.

"The idea for creating the first green restaurant started in 2016 when we learned about the upcoming EU grants that were oriented towards the use of renewable energy in the services sector. We recognized this potential because of the location of the restaurant, on the shores of the Ljuta River, a protected natural landscape with a collection of mills that, due to their uniqueness, are recognized as protected cultural heritage. Along with renewable sources of energy, sun, water and air, conditions would be met for year-round operations, which was not possible up until now. Green restaurants care about sustainable development and contribute to the protection of nature and the



environment. This primarily refers to the use of organic foods in the preparation of dishes, the use of renewable energy sources, the use of sustainable building materials and ecological mobile equipment, the effective use of water, the reduction of waste and pollution and the use of environmentally friendly materials,” said the architect.

The experience and success of Konavoski Dvori in the acquisition of grant money from European Union funds encourages other restaurant facilities to brand themselves as *green restaurants*, increasing the awareness of their guests about the importance of the areas in which they are located, and testifies to the care for nature whose preserva-

Its appealing location on the Ljuta River offers pleasant refreshment during the hottest summer months. The restaurant opened in 1968 in a renovated and expanded old mill where centuries ago grains were milled in the traditional way.

tion has become a priority for the survival of humanity on this planet.

The planned project includes the complete renovation of the facade of the restaurant which includes the installation of thermal insulation on all blocks of the building. Solar collectors will be installed on the two existing prefabricated roofs to prepare hot water for consumption and a photovoltaic power plant will be installed. The heating, cooling and ventilation system will be modernized through the installation of a system with two heat pumps. Also, outdated and energy-inefficient technological solutions in the process of preparing, processing and storing food and in the lighting system will be replaced with new, more energy-efficient solutions. By introducing a system for remote reading of consumption and production of energy and a system of energy benchmarks, the target indicators of the project and the achievement of goals of the project will be monitored. The purpose of the project is to reduce energy consumption by more than 50 percent and to increase the share of renewable energy sources in gross energy consumption.

The restaurant Konavoski Dvori has primarily gained and built its reputation by offering traditional Konavle dishes, made with quality ingredients produced in Konavle fields. Its appealing location on the Ljuta River offers pleasant refreshment during the hottest summer months. The restaurant opened in 1968 in a renovated and expanded old mill where centuries ago grains were milled in the traditional way. The entire environment is extremely appealing for guests, including servers dressed in beautiful Konavle folk costumes that conjure up the ethnic treasure of Konavle, as well as open hearths where guests can follow the traditional preparation of dishes cooked “under the bell,” an earthenware or metal cover under which, by adding coals to the outside, lamb or veal, potatoes, octopus and bread are baked. Interesting to see, delicious to taste.

Zlatna povijest cavtatskog vaterpola



Konavle su najjužniji dio Republike Hrvatske, a koliko su bogate ljekovitim biljem i predivnim krajobrazima jednako toliko su uronjene u povijest, nemalim dijelom i mitopoetsku. Tako, sudbina je htjela da se, otprije gotovo sto ljeta, postupno, zaveslaj po zaveslaj, zgoditak po zgoditak, vaterpolo probije u sam vrh konavoskog sporta (danas je u Konavlima preko 30 aktivnih sportskih udruga), da bi se u konačnici neizostavno uvezao u konavoski kulturni vez.

Čitava ta priča dobro je poznata vaterpolskim zanesenjacima pa im je ne treba detaljno prepričavati. No, dostatno je zanimljiva i važna da se poradi svih drugih ovdje na nju kratko osvrnemo. Ne zanemarivši brzinu svjetlosti i međumrežja, poslužiti će nam imati na umu kako brzinu ljudske misli nadmašuje jedino brzina prijenosa kuloarskog šapata. Raspoznavši spomenute nikako vremenite zakone, lako nam je dokučiti kako je organski i nepogrešiv, premda u znanosti još uvijek ne sasvim protumačen, svojevrstan antikaterski mehanizam omogućio sportu vaterpola da se otisne s hladnih

viktorijanskih obala Williama Wilsona, prepliva La Manche i, dosegnuvši srce kontinentalne Europe, nastavi plivati rijekama i potocima sve dolje do Mediterana prepunog svakojakih plodnih vodenih površina.

Iskru vaterpolskog pokreta u Hrvatsku donijeli su splitski studenti iz Sveučilišta u Pragu 1904. godine. I, gotovo umah se rasplamsao na uzavrelim splitskim plažama. Antikaterski mehanizam, sada potpuno pokrenut neiscrpnom mladalačkom energijom, odjekivao je vaterpolsku vibru uzduž i poprijeko čitavom dalmatinskom obalom, ali i na kontinentu, gdje su jedna za drugom nicali „vaterpolske republike“.

Dubrovnik nije bio iznimka. Dapače, na najmanje sedam plaža drevnoga Grada proglašene su vaterpolske republike (i kraljevine). Osvrnimo se na trenutak na „Republiku svijeh Danača“ koja možda najzornije ilustrira ovaj vid zabave. „Službeno“ osnovana 1919., Republika je, poput stvarnih republika, imala svoga kroničara, vladu, gardiste, grb i statut, štoviše, imala je i tzv. „dančarsku mitologiju“ koja je čitavu stvar uzdizala do u nadnaravno, ili barem do Velike špilje u kojoj je sjedište imao vrhovni bog Jež. Čitava farsa je bila shvaćena jedino kao razbibriga uz ugodno sportsko druženje, no ton političko-filozofskog ocrta i brojnost uključenih svjedoče o važnosti vaterpola u tadašnjim ljetnim mjesecima. Dakako, osim srčike, takav vaterpolo imao je vrlo malo zajedničkoga s današnjim.

Činjenica je da je presjedavajući gradić Konavala, Cavtat, oduvijek bio okružen plažama te i to da se nalazi oko šest nautičkih milja jugoistočno od onodobnih dubrovačkih vaterpolskih republika. Lako nam je, stoga, dokučiti kako, riječima Barda iz domovine vaterpola, „čim je stupilo jutro, u ružičasti ogrnuto plašt“ moglo se vidjeti vaterpolsku loptu u cavtatskoj vali. Utakmice su se odmah počele igrati – loptama koje je, kad god bi iz Njemačke dolazio

na odmor, donosio veliki cavtatski tenor Tino Pattiera. Momčad okupljena pod imenom „Epidauros“ (jedan od antičkih naziva Cavtata) sučeljavala se s mnogim, pa i inozemnim, protivnicima. Najstariji zapisani rezultati su 0:0 protiv crnogorskog kluba Jadran iz Herceg Novog te pobjednički 3:2 protiv slovenskog kluba Ilirija iz Ljubljane.

Takav poluslužbeni način treniranja i natjecanja potrajao je sve dok djeca i unuci prvih cavtatskih vaterpolista nisu odlučili službeno osnovati klub. S tom nakanom, okupili su se 29. tople lipanjske večeri 1972. godine u ljetnom kinu Cavtat i nakon dva sata ugodnog druženja i prijateljske raspre osnovali Plivački klub Cavtat s vaterpolskom sekcijom, koji će poslije biti preimenovan u VK Cavtat.

Budući da VK Cavtat do danas nema svoje zatvoreno plivalište, uspjehe cavtatskih vaterpolista, i prvomomčadske i one mlađih uzrasta, kao što su ponovljeno osvajanje naslova prvaka Druge vaterpolske lige i raznoraznih prvenstava održanih u bivšoj državi te potom u Republici Hrvatskoj i u inozemstvu, s pravom se može smatrati pravim malim čudom. Ipak, koliko god da je ostvareno pravo na nastup u Prvoj hrvatskoj vaterpolskoj ligi, s jedne strane, gladilo ego cavtatskih vaterpolista, s druge ih je uvijek iznova suočavalo s činjenicom skučenih radnih uvjeta i tanašna financijskog zaleđa – neizostavnih čimbenika za uspješno natjecanje na većoj razini.

Bilo kako bilo, pod vodstvom trenera Milana Trkulje pa zatim Pava Pulića cavtatski su se mališani 2001. godine uspeli na srebrno hrvatsko postolje. Bio je to do tada jedini slučaj u kojemu je drugoligaš do srebra „pomeo“ momčadi velikih prvoligaških klubova. Onda su cavtatski najmlađi vaterpolisti postigli mnoge hvale vrijedne nastupe te se etablirali kao čvrsta, ozbiljna momčad protiv koje ishod utakmice nikada nije unaprijed poznat.

Premda se VK Cavtat zbog prije navedenih razloga nije mogao uzdići na

Kad se uzme u obzir da u Cavtatu živi manje od tisuću stanovnika (oko tri tisuće s okolnim naseljima) i da je od 1970-ih, što neposredno, što posredno, gotovo svaka obitelj na neki način uključena u rad kluba, postaje bjelodano zašto u Cavtatu vaterpolo prima značenje dublje od dubine plivališta i više od samog sporta.



Put do osvajanja olimpijskih, svjetskih i europskih odličja može biti zabavan, ali je nužno dug i naporan. I počinje prvim zaveslajem. Preko osamdeset mališana stjecat će, ovoga ljeta, osnovne plivačke vještine u cavtatskom plivalištu

vrhunsku razinu momčadskog natjecanja, u kategoriji pojedinca VK Cavtat je gotovo nenadmašan: pojedini treneri, igrači i vratari svoju karijeru započeli su na plivalištu u cavtatskoj uvali, a završili je s imenom upisanim zlatnim slovima u knjizi svjetskog vaterpola. Tako se VK Cavtat može podičiti olimpijcima **Lukom Vezilićem** (proglašen najboljim svjetskim vatarom – dva puta!), **Goranom Suknom** (igrač, kapetan reprezentacije bivše države), **Marom Balićem** (vatar i trener), **Ivom Ivanišem** (igrač), **Mihom Boškovićem** (proglašen najboljim europskim vaterpolistom – dvaput!), **Elvisom Fatovićem** (igrač i današnji izbornik australske državne selekcije), **Paolom Obradovićem** (igrač) te **Sandrom Suknom** (proglašen najboljim strijelcem i vaterpolistom na toliko vrhunskih natjecanja da bi za sve pobrojati trebalo napisati zaseban članak). Uz olimpijska, svi navedeni vaterpolisti su također osvajali svjetska i europska odličja. Ovdje valja izdvojiti i **Josipa Vezjaka**, koji je nastupio za tri

različite državne selekcije (Jugoslaviju, Sloveniju, Hrvatsku) te **Lorena Fatovića**, osvajača svjetskog zlatnog odličja, od kojega očekujemo daljnje vrhunske uspjehe.

Kad se uzme u obzir da u Cavtatu živi manje od tisuću stanovnika (oko tri tisuće s okolnim naseljima) i da je od 1970-ih, što neposredno, što posredno, gotovo svaka obitelj na neki način uključena u rad kluba, postaje bjelodano zašto u Cavtatu vaterpolo poprima značenje dublje od dubine plivališta i više od samog sporta. Dapače, nije dalekosežno zaključiti kako upravo ovakvo mikrokulturološko okruženje služi kao svojevrstan *perpetuum mobile*, odnosno kako omogućuje reciprocitet upliva uključenosti zajednice u rad kluba i održivog uspjeha cavtatskih vaterpolista. Put do osvajanja olimpijskih, svjetskih i europskih odličja može biti zabavan, ali je nužno dug i naporan. I počinje prvim zaveslajem. Preko osamdeset mališana stjecat će, ovoga ljeta, osnovne plivačke vještine

u cavtatskom plivalištu pod vodstvom trenerice prof. Matijane Stanišić. Tko zna, dokle će neki od njih htjeti i uspjeti dovesti?

Bilo bi iznimno teško, ako uopće moguće, razlučiti sve čimbenike kad je riječ o nastajanju i opstajanju fenomena cavtatskog vaterpola. Ipak, uz kulturološki milje, moguće je ukazati i na tragove koji vode k dvama najzornijima: povoljan genski bazen te optimalan sinergični učinak koji proizlazi iz pravilna srazmjera između strateški organiziranog stručnog rada i omogućavanja slobodne zaigranosti kod mlađih uzrasta. Individualni pristup razvijanju urođenog talenta svakog djeteta prvi je zagovarao i prakticirao trener pom. kap. Ivica Moreti, a nastavili prof. Petar Kušelj, Ivo Bobić, prof. Jakša Bošković, Miho Bobić i drugi. Iako se VK Cavtat još uvijek suočava s ozbiljnim izazovima, cavtatska vaterpolska povijest dokazala je da s pravom možemo očekivati svijetlu cavtatsku vaterpolsku budućnost.



The Golden History of Cavtat Water Polo

Considering that less than a thousand inhabitants live in Cavtat (and around three thousand in the surrounding settlements) and that since the 1970s, indirectly or directly, almost every family has somehow been involved in the work of the club, it becomes clear why in Cavtat water polo takes a deeper meaning than the depths of the water and more than the sport itself.

Konavle is the southernmost region of the Republic of Croatia, and while the region is known for medicinal herbs and beautiful landscapes, it is equally rich in history, which even borders on the mythical and poetic. Gradually over the course of almost 100 years, stroke by stroke, goal by goal, water polo worked its way to the top tier of sports in Konavle where today there are over 30 active sports associations. Water polo thus has become inextricably linked to Konavle's culture.

The sport of water polo originated on the cold Victorian coasts of William Wilson, swam across La Manche to the heart of continental Europe, and continued swimming the rivers and streams all the way down to the fruitful waters of the Mediterranean.

The first spark of the water polo movement in Croatia was arrived via students from Split who were studying at the University of Prague in 1904 and almost immediately it spread in popularity on Split's hot beaches. With inexhaustible youthful energy, water polo spread along and across the entire Dalmatian coast, but also on the continent, where one by one sprouted "water polo republics".

Dubrovnik was no exception. Indeed, on at least seven beaches of the ancient city were proclaimed water polo republics (and kingdoms). Take for example the “Republic of all of Danče Beach” which may perhaps best illustrate this kind of entertainment. “Officially” founded in 1919, the Republic, like real republics, had its chronicler, government, guardians, coat of arms, moreover, it had the so-called “Danče mythology” that raised the whole thing up to the supernatural, or at least to the Great Cave, the headquarters of the Supreme God Jež (Hedgehog). The whole farce was only understood as a source of fun and pleasant company through sport, but the political-philosophical overtones and the number of those involved testifies to the importance of water polo in the summer months.

Water polo easily found its way to the capital of Konavle, Cavtat, about six nautical miles southeast of the Dubrovnik water polo republics of the time. Matches immediately began, played with balls brought from Germany by the great Cavtat tenor Tino Pattiera, who often performed there. The team called “Epidauros” (one of

the ancient names of Cavtat) faced many domestic and even foreign opponents. The oldest recorded results are a 0:0 draw against the Montenegrin club Jadran from Herceg Novi and the winning score of 3:2 against the Slovenian club Ilirija from Ljubljana.

Semi-official training and competition lasted until the children and grandchildren of the first Cavtat water polo players decided to officially establish a club. With this intention, they gathered in the evening heat on June 19th, 1972 at the summer movie theater and after two hours of a pleasant meeting among friends they founded the Cavtat Swim Club with a water polo section, which would later be will be renamed VK Cavtat (Water Polo Club Cavtat).

Since to this day VK Cavtat does not have an indoor swimming pool, the successes of Cavtat water polo players, both those of starting teams and younger players, can be considered a real miracle. Triumphs include repeated championship titles of the Second Water Polo League and various championships held in the former state of Yugoslavia and then in the Republic of Croatia and abroad. Nev-

ertheless, even though the club earned the right to join the First Croatian Water Polo League, which stroked the ego of Cavtat’s water polo players on the one hand, on the other hand it always reminded them of the facts that they had difficult working conditions and meagre financial backing – indispensable preconditions for successful competition at a higher level.

In spite of the training conditions, under the guidance of coach Milan Trkulje and then Pavo Pulić, in 2001 Cavtat’s youth succeeded in winning the silver trophy of Croatia. It was the only case in which a second league team won the silver, sweeping the great first league clubs. Since then, Cavtat’s junior water polo team has achieved many prestigious performances and has established itself as a solid, serious team against which the outcome of the match is never known in advance.

Although VK Cavtat could not rise to the top level of team competition, VK Cavtat is almost unbeatable in the category of individual achievements: certain coaches, players and goalkeepers started their careers at the swimming area in Cavtat Bay and ended them with their names inscribed in





The road to the conquest of Olympic, World, and European medals can be fun, but it is necessarily long and demanding. And it begins with the first stroke in the water. This summer over 80 children will acquire basic swimming skills at the Cavtat swimming area in the sea

gold letters in the book of world water polo. Thus, VK Cavtat can be proud of Olympic athletes Luka Vezilić (proclaimed the world's best goalkeeper – twice!), Goran Sukno (player, former captain of the Yugoslav national team), Maro Balić (goalkeeper and coach), Ivo Ivaniš (player), Miho Bošković (proclaimed the best European water polo player – twice!), Elvis Fatović (player and the current coach of the Australian national team), Paolo Obradović (player) and Sandro Sukno (named the best scorer and water polo player in many great competitions). Along with the Olympics, all of these water polo

players have also won international and European medals. Here we should also mention Josip Vezjak, who played for three different national teams (Yugoslavia, Slovenia, and Croatia) and Loren Fatović, the world's gold medalist, and from whom we expect further top achievements.

Considering that less than a thousand inhabitants live in Cavtat (and around three thousand in the surrounding settlements) and that since the 1970s, indirectly or directly, almost every family has somehow been involved in the work of the club, it becomes clear why in Cavtat water polo takes a deeper meaning than the depths of the water and more than the sport itself. It engages the community in the work of the club and the sustainable success of Cavtat water polo players. The road to the conquest of Olympic, World, and European medals can be fun, but it is necessarily long

and demanding. And it begins with the first stroke in the water. This summer over 80 children will acquire basic swimming skills at the Cavtat swimming area in the sea under the guidance of coach Matijana Stanišić. Who knows how far some of them will want to go and succeed?

Two factors seem to be at work in the success of Cavtat water polo: a favorable genetic pool and an optimal synergy between strategically organized professionalism and freedom for playfulness for the younger generations. An individual approach to developing the innate talent of each child was first promoted and practiced by coach Ivica Moreti, and continued by Petar Kušelj, Ivo Bobić, Jakša Bošković, Miho Bobić and others. Although VK Cavtat still faces serious challenges, Cavtat's water polo history has proven that we can rightly expect a bright future for Cavtat's water polo.

PLODNA ZEMLJA

Bogati konavoski urod na bancima „trbuha Grada“

Fotografije / Photos: MICK, izložba Konavosko placarenje





Dubrovačka placa ili trbuh Grada, mjesto je gdje su Konavljani stoljećima dolazili nuditi proizvode sa svojih polja. Mjesto je to susreta sela s građanstvom, mjesto razmjene i živo bilo Grada koje je kroz povijest ogledavalo sva dobra i zla na globalnom planu koja su mijenjala ponude i vrijednosti teška rada na zemlji.

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Unatoč tome što je put stanovnicima Konavala do gradske place bio najudaljeniji, oni su uvijek bili prisutni zbog bogate proizvodnje na svojoj plodnoj zemlji koju je Bog obdario milosrdnije, nego ostalu okolicu Dubrovnika.

Živjeti u Konavlima oduvijek je značilo biti uz zemlju. Konavljani su se prilagođavali zahtjevima tržišta i društvenim okolnostima, hranu su proizvodili za sebe i za gospare čiji su bili kmetovi u doba Dubrovačke Republike, a kasnije, kad su se oslobodili od kmetstva, proizvodili su je za sebe i za prodaju od koje su živjeli, bilo da je riječ o organiziranom otkupu ili odlasku na place.

Najstariji Konavljani koji su kao djeca odlazili s roditeljima na dubrovačku placu dan-danas spominju odnos pun



Dolazak na placu do Drugog svjetskog rata bio je za Konavljane cijelonoćna avantura. Na konje i mazge natovarili bi svoje proizvode, a oni bi hodali uz njih i do 8 sati pješke, koliko je trajao njihov put od konavoskih sela do Grada.

poštovanja prema svome Gradu. Odlazak na placu iščekivali su puni dječjeg nestrpljenja, sjećaju se kako bi na vratima od Grada skidali prašnjavu obuću i obuvali čistu, a po povratku s place zaspali bi na rastovarenim konjima i mazgama ili na brodu za Cavtat. Djeci koja su pratila roditelje takvi dani su se živo upisivali u sjećanje. Svim svojim bićem su upijali gradske vizure i događaje, pratili ponašanja odraslih kao kazališnu predstavu, gledali te njihove, do jučer zemljom prekrivene, proizvode kako odlazu kućama finih gospođa i gospara. Gledali su svoje majke i očeve kako se cjenkaju da bi što više dobili, ali i da što manje vrate doma, učili se vječnom kompromisu suživota, kako bi i sami za koju godinu dolazili na sveto mjesto razmjene, gdje se zemlja pretvara u cukar.



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Poslije drugog svjetskog rata Konavljani organiziraju lokalne prijevoznike koji ih prevoze do place, a već sedamdesetih godina svi imaju svoje Renault 4, tamiće ili druge automobile u koje se mogu smjestiti brojne gajbe. S razvojem turizma ponuda na placama se prilagođavala potražnji, a Konavljani su proizvodili ogromne količine sezonskog voća i povrća. U to vrijeme oni koji su živjeli teškim radom, od place, mogli su priuštiti svojim obiteljima iznadprosječan standard, ali je u takvim slučajevima na polju radila cijela obitelj, sve generacije, od starijih do djece. Današnje doba je donijelo drukčiji život; stabla se sjeku jer se nema kome prodati voće, a plodno tlo zarasta u šumu iz istog razloga. Trgovački lanci i bezosjećajni kapitalizam od Konavala prave ladanjski prostor za odmor u kojemu je živa jedino proizvodnja hrane za



vlastite potrebe. Na gradskoj placi su Konavoke koje prodavaju arancine, kontonjatu i mantalu kao uspomenu na suživot sela i Grada, vrijeme kada je taj odnos između jednih i drugih bio obojan posve drugačijim značenjem.

FERTILE GROUND

The Bountiful Fruits of Konavle in Dubrovnik's Open-Air Markets





For centuries, people from Konavle have brought the fresh produce from their fields to Dubrovnik to sell in the open air markets. This is a place where the village and city meet, a place of exchange and the life of the city, which throughout history has mirrored the struggles of all who earn their living from working the soil.



*Dubrovnik,
Gundulićeva poljana*

2013 Original foto

For centuries, people from Konavle have brought the fresh produce from their fields to Dubrovnik to sell in the open air markets. This is a place where the village and city meet, a place of exchange and the life of the city, which throughout history has mirrored the struggles of all who earn their living from working the soil. The peasants from the settlements around Dubrovnik brought their fruits, vegetables, flowers, dairy products, poultry and eggs to sell at the market, in every season. In hard times, they would bring to market valuable food which they could not afford to keep for themselves and their families, but when times were better, from their business at the market, they built homes, schooled their children, or bought houses in the city.

Although the inhabitants of Konavle were the furthest away from the city market, they were always a noticeable presence among the merchants because of the rich production on their fertile land, which God had abundantly blessed.

Living in Konavle has always meant being with the land. The people of Konavle adapted to the demands of the market and social conditions, they produced food for themselves and for nobles whose serfs they were during the time of the Dubrovnik Republic. Later, when they were liberated from servitude, they produced for themselves and for the sales from which they lived.

The oldest people of Konavle, who as children accompanied their parents to the Dubrovnik market, to this day

Until the Second World War, traveling to the market was an all-night adventure for the people of Konavle. They would load their products onto horses and mares and would walk beside them for up to 8 hours, the length of their journey from the villages of Konavle to the city.

speak of the relationship that was full of respect for their city. They awaited going to the market full of childish impatience and remember how they would remove their dusty shoes at the city gate and put on clean ones, and how upon return from the market they would fall asleep on the unburdened horses and mares or on the boat to Cavtat. Children who accompanied their parents remember such days vividly. They all took in the city sights and events with all their beings, watching their recently -earth-covered produce as it made its way to houses of fines ladies and gentlemen. They watched their mothers and fathers bargaining in order to get the best prices, but also to have to take home as little as pos-

sible. These children learned about the eternal compromise of coexistence, so that in a few years they themselves could come to the sacred place of exchange.

Until the Second World War, traveling to the market was an all-night adventure for the people of Konavle. They would load their products onto horses and mares and would walk beside them for up to 8 hours, the length of their journey from the villages of Konavle to the city. They would start off at night because they had to be at the market in the early morning hours. The girls, today's old grandmothers, describe this journey through their experiences of fear in the dark, and the happiness and joy at reaching Dubac when they would finally catch a glimpse of the *white city*. They would leave their horses outside the city walls at Tabor (today a parking lot behind the city), and they would eat breakfast at one of the cafes open for market merchants. When all the goods were sold, they would buy sugar or whatever was necessary for the household, and then they would set out for home. If they did well, they could afford to return to Cavtat by boat or some form of public transport that began to drive to Konavle in the 1920s. And if they did not do well, they would ride the empty horses and donkeys, drowsily napping on the way back to Konavle.

After the Second World War, the people of Konavle organized local transport companies to drive them to the market, and in the 1970s they already had their own cars, small trucks or other vehicles that could accommodate many crates. With the development of tourism, the supply at the markets adjusted to the demands, and the people of Konavle produced enormous amounts of seasonal fruits and vegetables. At that time, those who lived from hard work and from the market could afford their families a comfortable living, but in such cases the whole family, all generations, from the elderly to the children, worked in the field.

Today has brought a different life. Commercial food markets and changing lifestyles have made Konavle a place for vacationing, and production of food is mostly for families' own needs. But women from Konavle still go to the market



to sell *arancini* (candied orange rinds), *kotonjata* (quince cheese) and *mantala* (wine must cheese) as a remembrance honoring the coexistence of the village and the city, and a time when this relationship between the two had a completely different meaning.

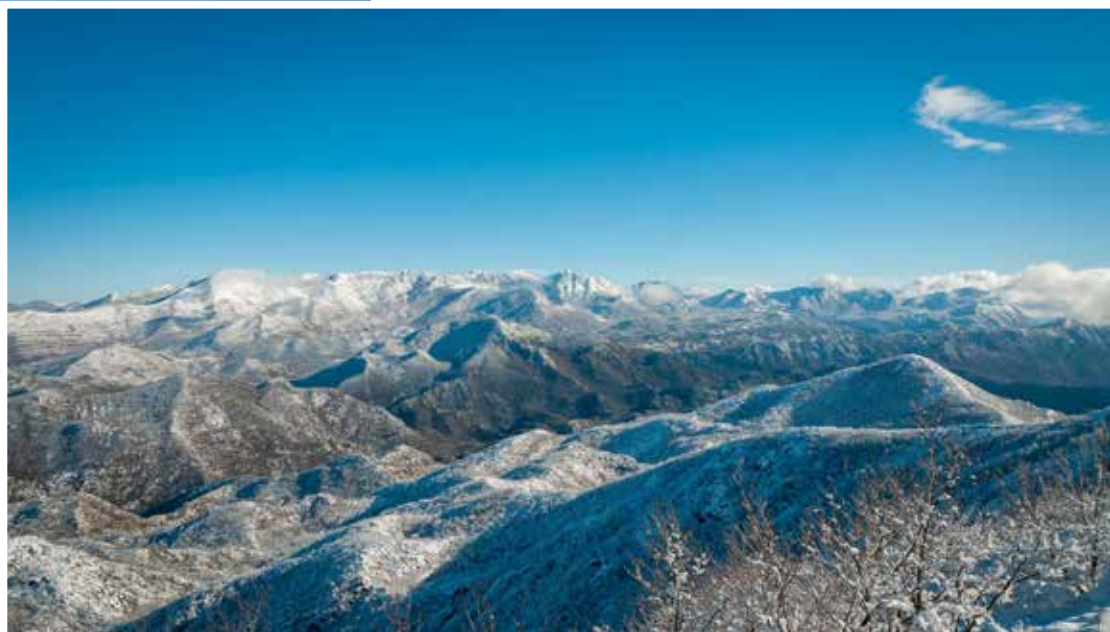
Idemo na Sniježnicu!



Tijekom godine održava se nekoliko tradicionalnih uspona na vrh Svetog Ilije kojima svakako treba prisustvovati. Ističe se uspon 26. prosinca na blagdan Svetog Stjepana, te onaj 8. ožujka nazvan "100 žena na Sniježnici".

Planina Sniježnica je najjužnije planinarsko odredište Dinarida u Hrvatskoj. Svojom je pružanjem smještena na sjeveroistočnom dijelu Općine Konavle, iznad tipičnog krškog polja s kojim u većem dijelu definira krajobraz Konavala. Karakteristično ime dobiva obzirom da je vrh jedina točka u Konavlima koja svake godine u zimskom periodu bude pokrivena snijegom. Najviši vrh Sniježnice je na 1234 metra, s kapelicom Svetog Ilije, prema kojoj je vrh i dobio ime.

Uspon na Sniježnicu je moguć iz više pravaca. Najduži markirani put kreće s 300 metara nadmorske visine iz sela Mihanići, na južnim obroncima planine. Početak karakterizira vrlo uzak koridor, na mjestima provučen kroz stijenske pukotine. Put seže sve do sela Kuna Konavoska, na 700 metara nadmorske visine, odakle se nastavlja uspon najčešćom rutom do samog vrha u trajanju od 1 sata i 30 minuta. Najvećim dijelom pješaći se po austro-ugarskoj suhozidnoj trasi koja je rađena u svrhu dopreme topova na vrh Svetog Ilije početkom 20. stoljeća. Treći markirani put kreće iz sela Duba Konavoska, s 550 metara nadmorske visine, po sjevernim obroncima planine, umnogome zahtjevniji od prethodna dva.



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U selu Kuna Konavoska se nalazi planinarski dom koji ima kapacitet 25 ležaja. Riječ je o nekadašnjoj osnovnoj školi kojom danas kao domom upravlja Hrvatsko planinarsko društvo Dubrovnik. U selu se nalaze malobrojni, ali vrlo gostoljubivi domaćini koji njeguju tradicijski način života. Usponom do vrha posjetitelji se susreću s oblicima kulturnog krajobraza. Ono se najčešće manifestira kroz poljoprivredne terase i pašnjačke suhozide. Na Kupjeniku poviše Kune Konavoske nalaze se dvije lokve koje se svrstavaju među najzahtjevnije oblike suhozidne gradnje. Voda iz lokava koristila se za navodnjavanje. Također, uz lokve nalazi se i nekoliko kamenica koje su služile za napajanje stoke. Na sjevernoj padini mogu se pronaći *ledenice* kao ostavština iz doba Dubrovačke Republike, još iz 17. stoljeća. Riječ je o manjim prirodnim jamama koje su djelomično bile građene u suhozidu, a u njih se nabacivao snijeg proizvodeći led za potrebe dubrovačke aristokracije. Obzirom na izdašnost i dugotrajnu dopremu magarcima, led se servirao posebnim gostima Republike. Usponom od Kune do vrha su postavljeni drveni križevi kao postaje, nazvani po darovima Duha Svetoga.

Od brojnih krških fenomena na Sniježnici preporuča se posjetiti špilju Jezero. U narodu je znana kao Esculapova špilja prema grčkom bogu Esculapu za kojeg se vjeruje da je boravio u špilji na Sniježnici. Put do špilje je u potpunosti markiran. Među najdubljim istraženim jamama ističu se Glogova (-156 metara) i Plješina (-173 metra) jama. Netom prije ulaza u Glogovu jamu nalazi se još jedna suhozidna lokva na sreću svih žednih speleologa.

Climbing Sniježnica Mountain

During the year, several traditional climbs take place to the top of St. Elijah and visitors are welcome to attend. Most prominent are the climbs on December 26th on the feast of St. Stephen and on International Women's Day, March 8th, called "100 Women on Sniježnica".

Sniježnica ("Snowy") Mountain is the southernmost hiking destination of the Dinaric Alps in Croatia. It spans the north-eastern part of the Konavle Municipality, above the typical karst field that largely defines the landscape of Konavle. The name comes from the fact that the peak is the only point in Konavle that is covered with snow every year in the winter. The highest point of Sniježnica is 1,234 meters, upon which sits the chapel of St. Elijah, and according to which the peak was named.

Climbing Sniježnica is possible from several directions. The longest marked trail starts at 300 meters above sea level from the village of Mihanići, on the southern slopes of the mountain. The beginning is characterized by a very narrow corridor, and in places the trail cuts through cracks in the rocks. The trail reaches the village of Kuna Konavoska, 700 meters above sea level, from where the climb continues upon the most frequent route to the very peak for 1 hour and 30 minutes. For the most part, climb-

ers hike along the Austro-Hungarian route, which was designed for the delivery of cannons to the top of St. Elijah in the early 20th century. The third marked trail starts from the village Duba Konavoska, 550 meters above sea level, goes along the northern slopes of the mountain, and is much more demanding than the previous two.

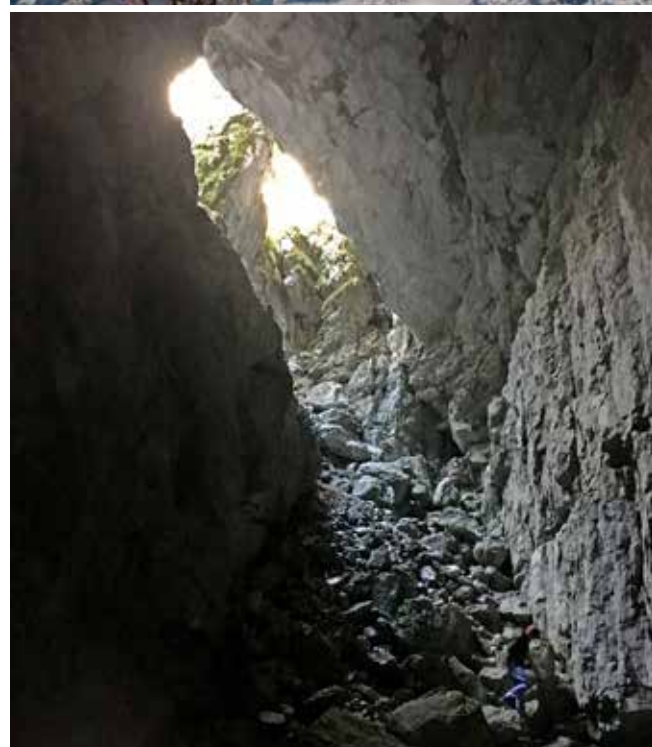
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In the village of Kuna Konavoska there is a mountain lodge with a capacity of 25 beds. This is a former elementary school that today is managed by the Croatian Mountaineering Association as an official mountain hut. In the village there are few people but they are very hospitable hosts who cherish the traditional way of life. While ascending to the peak, visitors can see many landscapes, includ-



ing agricultural terraces and pasture dry stone walls. At Kupjenik above Kuna Konavoska there are two ponds which are classified among the most demanding forms of dry stone wall construction. Water from the ponds was used for irrigation. By the ponds there are several stone watering troughs that served to feed the stock animals. On the northern slope *ledenice* for ice production can be found as a legacy from the 17th century from the time of the Dubrovnik Republic. These are small natural ponds which were partly built by dry stone walls where snow was pushed in order to produce ice for the needs of the Dubrovnik aristocracy. Given the laborious and long delivery using donkeys, the ice was served only to very special guests of the Republic. From Kuna Konavoska to the summit, wooden crosses are placed as stations, named after the gifts of the Holy Spirit.

Of the numerous karst formations on Sniježnica Mountain, it is recommended to visit the Jezero Cave. It is commonly known as the Asclepius Cave according to the Greek god Asclepius, who is believed to have spent time in the cave at Sniježnica. The path to the cave is well marked. Among the deepest explored caves are Glogova (-156 meters) and the Plješina pit (-173 meters). To the delight of thirsty speleologists, just before the entrance to the Glogova Cave lies another dry stone wall lined pond.



PUT LJUBAVI

A close-up portrait of a woman with dark, wavy hair, smiling warmly. She has a bindi on her forehead and is wearing a pink sari with a patterned border. The background is a soft, out-of-focus yellow and green.

Kako je Indijka Devika postala konavoska nevjesta

Fotografije / Photos by: Antonio Bokšić

Ljubav ne poznaje granice. Ni političke, ni geografske, ni dobne. Ona uvijek pronalazi svoj put između prepreka koje pred nju postavlja život. Dokaz tome su Devika i Đuro Primić, Indijka i Konavljani koji su svoju ljubav okrunili kao prvi međurasni brak u gradu Greytownu u Južnoafričkoj Republici, nakon ukidanja aparthejda, a koji danas žive u malom konavoskom selu Dunave gdje su se nastanili prije sedamnaest godina. Đuro je 1966. iz rodnih Konavala otišao u JAR, kao petnaestogodišnjak, u potrazi za poslom.

Izučio je zanat za mesara. Devika pak 19 godina mlađa od njega, rođena u Pietermaritzburgu u pokrajini Kwazulu Natal, treća je generacija svoje obitelji, koja je u JAR došla krajem 19. stoljeća iz indijske pokrajine Tamil. Njezini su preci preselili iz jedne u drugu koloniju tadašnjeg Britanskog Carstva kako bi radili na plantažama šećerne trske.

Danas ovaj par zajedno sa svojim 25-godišnjim sinom Emiliom živi u skladnom braku podno drevnog Sokol grada u Dunavama, selu koje je nastalo na sjecištu starog trgovačkog puta,

gdje su se stoljećima susretali ljudi različitih religija i nacija, kako bi razmijenili dobra.

Đuru je ovo drugi brak, s prvom suprugom ima dvoje odrasle djece koji žive u Velikoj Britaniji i petero unuka, a Devika je nakon završenog koledža odlučila hrabro stupiti u brak s puno starijim bijelcem, što je u njihovoj okolini bio presedan.

„Vjenčali smo se 1993. Na našem indijskom vjenčanju bilo je 600 ljudi. Dio njih bili su rodbina i poznanici, drugi su došli iz znatiželje, vidjeti obred hin-

Ispod Sokol Grada u kamenoj kućerici Devika prodaje domaće konavoske proizvode i suvenire te turistima koji se spuste s tvrđave nudi osvježenja. Tijekom cijele turističke sezone, od 1. svibnja do kraja rujna, svakodnevno je na svojoj posti. Kaže da joj je iznimno zanimljivo jer doslovno na kućnom pragu ima priliku upoznati ljude iz cijeloga svijeta.



duskog vjenčanja, ali i zbog činjenice da smo bili prvi indijsko-europski par u gradu. Hinduski obred je trajao nekoliko sati tijekom kojih se odaje poštovanje prirodi, vatri, vodi, zemlji, cvijeću, plodovima“, priča Devika. Đuru je taj obred ostao u lijepom sjećanju, a nije mu bilo teško obući tradicionalno indijsko odijelo i naučiti cijeli protokol. „Na kraju obreda mladoženja dobije kokos i mora ga baciti na pod. Ako kokos pukne točno po sredini to znači da će brak biti sretan i uspješan. Naš je kokos puknuo po sredini i evo nas nakon 25 godina zajedno na drugom kraju svijeta“, kaže Đuro.

Njihova priča zvuči kao bajka, ali...

„Kad bi nas vidjeli zajedno neki Indijci ili crnci njoj bi govorili što radiš s tim bijelcem, a meni bi bijelci prigovarali što radim s njom? Ja bih im poka-

zao pesti. U Konavlima takvih problema nema, svi su nas lijepo prihvatili“, priča nam Đuro.

Još jednu hrabru odluku donijeli su 2002. godine. Prodali su sve što su imali, spakirali kufere i preselili se u Konavle. „Bilo je to u Južnoj Africi vrijeme kad nitko nije bio siguran na ulici, a pogotovo mi u miješanom braku. Odlučili smo otići, pa što bude...“, kaže Đuro.

Đuro se vraćao u poznato, ali njegovoj supruzi je to bio prvi susret s Konavlima i Hrvatskom.

„Nikad prije nisam bila u Hrvatskoj. Nisam znala jezik. Trebalo mi je više od tri godine da počnem govoriti hrvatski. Moj je sin naučio jezik puno bolje pa mi je pomagao, recimo kad bih trebala poći u trgovinu. Četiri godine sam radila sezonski kao sobarica u Hotelu Croatia. Bilo mi je dobro jer sam imala

društvo, ali posao je bio sve teži i teži pa smo odlučili da ipak ostanem kod kuće i brinem se o sinu. Tijekom tih dugih godina prilagodbe, učenja jezika i običaja, jedini dodir s mojom obitelji i prijateljima u JAR-u je bio internet. Provodila sam puno vremena za kompjuterom i počela sam pisati blog. Napisala sam i izdala dvije knjige, koje se mogu kupiti preko Amazona. Jedna se bavi indijskim začинима, koji su u Europi dosta popularni, a druga knjiga opisuje moja vlastita iskustva u odgoju tinejdžera. Prije par godina otvorila sam vlastiti obrt i sad radim sama za sebe“, priča konavoska nevjesta dok sjedimo u njihovoj dnevnoj sobi i pijemo ukuhanu kavu.

Ispod Sokol Grada u kamenoj kućerici Devika prodaje domaće konavoske proizvode i suvenire te turistima koji

U početku mi je bilo čudno kako ljudi ovdje žive. Nitko ne zaključava vrata, pa čak ni kad cijela obitelj poslijepodne prilegne. Nitko ne kuca, svi ulaze u kuću jedni kod drugih. U JAR-u je to nezamislivo, tamo stalno provjeravate jesu li vam vrata zaključana. Sigurnost i život bez straha od napada kriminalaca i lopova je luksuz na koji sam se brzo navikla, ali i razlog zbog kojeg sam danas sigurna da je preseljenje bila dobra odluka.



se spuste s tvrđave nudi osvježenja. Tijekom cijele turističke sezone, od 1. svibnja do kraja rujna, svakodnevno je na svojoj posti. Kaže da joj je iznimno zanimljivo jer doslovno na kućnom pragu ima priliku upoznati ljude iz cijeloga svijeta. Kad sezona završi ulazi u mirniji ritam. Obožava ranojutarnje šetnje kroz prirodu i selo, a ima i vremena za pisanje. „U početku mi je bilo čudno kako ljudi ovdje žive. Nitko ne zaključava vrata, pa čak ni kad cijela obitelj poslijepodne prilegne. Nitko ne kuca, svi ulaze u kuću jedni kod drugih. U JAR-u je to nezamislivo, tamo stalno provjeravate jesu li vam vrata zaključana. Sigurnost i život bez straha od napada kriminalaca i lopova je luksuz na koji sam se brzo navikla, ali i razlog zbog kojeg sam danas sigurna da je preseljenje bila dobra odluka.“

Iako nikad nije posjetila svoju pradomovinu Indiju, Devika i dalje čuva svoju tamijsku kulturu, ponajprije u kuhinji,

gdje je sve puno začina od onih domaćih mediteranskih do indijskih. Njezini ukućani najviše vole kad spravi indijski curry, no ova je spretna kuharica naučila spravljeti i konavoske specijalitete, kao što je zelena menestra. Oko svoje kuće posadila je sve začine i ljekovite trave koje joj mogu zatrebati. Đuro radi kao mesar na Grudi, a u slobodno vrijeme obrađuje zemlju pa im domaćeg, ekološki uzgojenog voća i povrća ne nedostaje. Sin Emilio radi na Zračnoj luci Dubrovnik i studira računarstvo. U budućnosti planiraju dovršiti nadogradnju obiteljske kuće pa možda otvoriti neki seoski indijsko-konavoski restoran. Što god bilo, njihova sloga, ljubav i međusobno poštovanje, koje jedni prema drugima osjećaju, vrijednost je koju su donijeli sobom iz Afrike u Europu i koja će ih pratiti na putu gdje god bili: u Africi, Europi ili Aziji, a mi smo sretni što su došli baš u Konavle.



Love Will Find a Way

How an Indian bride from South Africa became a daughter-in-law of Konavle

Love knows no boundaries, neither political, nor geographic, or age. Love always finds a way past the obstacles of life. The proof of this is the story of Devika and Djuro Primić, a woman from India and a man from Konavle who crowned their love as the first interracial marriage in the town of Greytown in South Africa after the end of apartheid. Today they live today in the small village of Dunave where they moved 17 years ago. In 1966 Djuro left his native Konavle and went to South Africa as a 15-year-old looking for work. He was trained as a butcher. Devika, 19 years his younger, was born in Pietermaritzburg, in the province of Kwazulu Natal, and is the third generation of her family who came to South Africa at the end of the 19th century from the Indian province



Below Sokol Tower in a small stone house, Devika sells homemade products and souvenirs from Konavle, and offers refreshment to tourists descending from the fort. During the entire tourist season, from May to the end of September, she is at her post every day. She says that it is extremely interesting because literally at her doorstep she has the opportunity to meet people from all over the world.

of Tamil. Her ancestors moved from one colony to another of the then British Empire in order to work on sugar cane plantations.

Today this couple, together with their 25-year-old son Emilio, live in a harmonious marriage at the foot of the ancient Sokol Tower in Dunave, a village that emerged at the intersection of old trade routes, where for centuries people of different religions and nations met for trade and commerce.

After finishing school, Devika bravely decided to marry a much older white man, which was a precedent in their surroundings at the time. "We were married in 1993. There were 600 people at our Indian wedding. Some of them were relatives and acquaintances, while others came out of curiosity to see the ritual of the Hindu wedding, and also because of the fact that we were the first Indian-European couple in the city," Devika said. "Hindu rituals lasted for several hours during while respect is paid to nature, fire, water, land, flowers, and fruits."

Djuro says that he has a fond recollection of the rite and that it was not difficult to wear a traditional Indian suit and learn the whole protocol. "At the end of the ceremony the groom gets a coconut and has to throw it on the floor. If the coconut breaks right in the middle it means marriage will be happy and successful. Our coconut broke in the middle and here we are after 25 years together at the other end of the world," says Djuro.

Their story sounds like a fairy tale, but...

"When they saw us together, some Indians or blacks would ask

Devika, what are you doing with that white man? And to me, white people would complain about what I was doing with her. I would tell them to get lost. In Konavle we don't have such problems, everyone accepted us very well," Djuro tells us.

They made another brave decision in 2002. They sold all they had, packed their bags and moved to Konavle. "It was in South Africa when no one was safe on the street, especially for us in a mixed marriage", says Djuro.

Djuro returned to a familiar world, but for his wife, it was the first encounter with Konavle and Croatia.

"I had never been to Croatia before. I didn't know the language. It took me more than three years to start speaking Croatian. My son learned the language much better so he helped me, for example when I needed to go to the store. For four years I worked seasonally as a maid at Hotel Croatia. It was nice because I had company, but the job became more and more difficult so we decided that I would stay at home and take care of our son. During these long years of adaptation, learning the language and customs, the only contact I had with my family and friends in South Africa was the internet. I spent a lot of time on the computer and started writing a blog. I wrote and published two books, which can be purchased over Amazon. One deals with Indian spices, which are very popular in Europe, and another book describes my own experiences in parenting a teenager. A few years ago, I opened my own small business and now I work for myself," says this Konavle daughter-in-law, sitting in her living room while we drink Turkish coffee.

Below Sokol Tower in a small stone house, Devika sells homemade products and souvenirs from Konavle, and offers refreshment to tourists descending from the fort. During the entire tourist season, from May to the end of September, she is at her post every day. She says that it is extremely interesting because literally at her doorstep she has the opportunity to meet people from all over the world. When the tourist season ends she enters into a more peaceful rhythm. She loves early morning walks through nature and the village, and she also has time to write. "In the beginning, it was odd to me how people here live. Nobody locks their door, not even when the whole family takes a nap in the afternoon. Nobody knocks; everybody just walks into each other's house. In South Africa this is unthinkable, you are constantly checking to see whether your doors are locked. Security and life without fear of criminal attacks and thieves is a luxury I quickly got used to and is also the reason today I am sure that moving was a good decision."

Although she has never visited her ancestral India, Devika continues to preserve her Tamil culture, especially in the kitchen, where she has many spices, from those native Mediterranean to Indian. Her family like it best when she cooks Indian curry, but this talented cook has learned to make and Konavle specialties, such as *zelena menestra* (tra-

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ditional green stew made from cabbage and smoked meat). She has planted all of the spices and medicinal herbs that she could need around their house. Djuro works as a butcher in the village of Gruda and in his free time he cultivates the land, so they have home grown organic fruit and vegetables in abundance. Their son Emilio works at Dubrovnik Airport and is studying computer science. In the future, they plan to complete an addition to the family home and perhaps open an Indian-Konavle restaurant in the countryside. Whatever they do, their motto of love and mutual respect are the values they brought from Africa to Europe and that will follow them wherever they are: in Africa, Europe or Asia. All of Konavle is happy that they chose our region for their home.





Zelena menestra,

**tradicionalno jelo s
konavoske trpeze**

Priča o zelenoj menestri, tradicionalnom konavoskom jelu, koje se jede u zimskim mjesecima, a za Božić obavezno, počinje od kupusa koji raste u ovom podneblju. Kupus se nekada najčešće sadio u maslinicima, a rastao je dvije do tri godine. Sredice su se brale u proljeće, kako bi se struk što bolje razgranao. Lišće je modro zelene boje, sredice male. Cvijeće kupusa koje nije procvjetalo, zvano *prokule*, su posebna poslastica kada se pripreme *pod ulje*. Legenda kaže da su prokule dobile ime prema Claudiji Prokuli koja je prva donijela sjeme u Konavle.

Taj sočni kupus uzgaja se od davnina diljem dubrovačkoga kraja. Najviše se cijeni onaj iz brdskih područja. U Konavlima se kaže da je najbolji onaj kupus kojega je *prošla studen*, hladnoća koja na specifičan način pojačava njegov okus. Dovoljno je skuhati ga i začiniti maslinovim uljem. To jednostavno i ukusno jelo našlo je svoje mjesto i u djelima brojnih dubrovačkih književnika, pa se pjesnik Savin Bobaljević u svojoj pjesmi žali da mu je kupus dosadio, a putopisac La Maire je 1766. zabilježio kako se ta namirnica često može vidjeti na stolu za objed ili večeru. Ida von Düringsfeld 1852. godine u djelu „Po Dalmaciji“ ovako je opisala zelje koje je vidjela u vrtu Petra Budmana: „Zelje, ono modrozeleno zelje, što ga pravi Dubrovčanin mora jesti trista šezdeset i pet dana u godini, ako hoće s pravom reći, da je jelo.“ Svećenik i književnik Mato Vodopić u djelu „Marija Konavoka“ kaže da je konavoski običaj da se za krsni dan na trpezu prvo iznosi kupus na slanini.

Da nije tog ukusnog kupusa, zelena menestra, kraljica konavoske i dubrovačke trpeze, ostala bi bez svoje *krune*. Prvi pisani dokument koji spominje to jelo je „Malahna komedija od pira“ Antuna Sasina. Radnja se zbiva u Malome Stonu 1580. godine, na dan Sv. Antuna Pustinjaka. Gozbu je priredio župnik dum Tomaš u svome domu i ponudio obilje hrane. Posebnu pozornost posvetio je *menestri zelenoj*, uz napomenu da je dum Petar Gluhi *iskuso* dvije *krinice* kupusa s lardom. Sve svečanosti mirisale su menestrom, naprosto su je obožavali i svima nudili. I Francesco Maria Appendini je uočio da je to kupus, nepoznat u drugim dijelovima Mediterana, koji Dubrovčani rado jedu svaki dan kuhan s lardom. Spomenuo je da je u Italiji ta menestra poznata kao *Minestra de Ragusei*. To omiljeno jelo u Konavlima toliko se često kuhalo da bi djeca znala majci reći: „Mati, skuhaš nešto drugo, inače ćemo pozelenjet.“

Prije punih jedanaest godina članovi Udruge Agroturizam Konavle shvatili su da je ruralni turizam potencijal za konavoski kraj pa su osmislili manifestaciju koja će unaprijediti i promovirati ponudu agroturizma Konavala. U sklopu manifestacije *Miris Božića u Konavlima* svake godine otada zamiriše i zelena menestra koja privlači sve više gosti za konavosku trpezu. Bio je to dobar način za zabaviti se, ali ujedno i za potaknuti mlađe generacije u spravljanju toga jela, kako bi se istaknula važnost očuvanja gastro tradicije.

Zelena menestra se ne priprema samo od zelenog kupusa, njemu se, za puninu okusa, pridružuju još dvije vrste zeleni – verza i glavati bijeli kupus. Osim tih triju vrsta kupusa, za dobru menestru potrebno je imati i kvalitetno suho svinjsko, ovčje i kozje meso. Konavljani su prvi počeli dodavati glavati kupus u menestru, a nabavljali su ga od trgovaca koji su dolazili u Konavle na sajmeni dan. Kasnije su i sami počeli uzgajati glavati kupus. Konavoskoj menestri dodaje se krumpir ili *krtola* koja se tijekom vremena počela uzgajati u Konavlima. Tijekom stoljeća to ukusno jelo prošlo je kroz manje promjene u sastavu namirnica, ali svaka od njih obogatila je ukus menestre. Danas se, kao i u prošlim vremenima, menestra priprema u svečanim prilikama, a svaka obitelj ima svoje male tajne tijekom kuhanja. I, ono što je najvažnije – osim kvalitetnih namirnica, iz menestre najljepše miriše puno ljubavi vrijednih Konavoka i Konavljana koji su u svojim baštinama prvo uzgajali potreban kupus, a zatim ga u toplini komina strpljivo i dugo kuhali s mesom osušenim na dimu obiteljskih ognjišta.



RECEPT

ZA KONAVOSKU ZELENU MENESTRU

Potrebno je više vrsta suhog mesa (kaštradina, svinjska rebarca, svinjske uši, koljenica, sušene kobasice, panceta, kost od pršuta) koje se dobro opere i stavi kuhati u vruću vodu. Mora se kuhati, toliko da se meso odvaja od kosti. Kada je meso skuhan, ono se izvadi iz teče i stavlja u drugu teču na vruće. U tu vodu, u kojoj se kuhalo meso, stavlja se krumpir razrezan na četiri dijela, zeleni lisnati kupus, zatim bijeli glavati izrezan na veće kocke i verza. Potrebno je kuhati dok krumpir i kupus ne budu gotovi te se sve zajedno međusobno prožme. Ne smije biti previše juhe, gušće je bolje. Služi se toplo, uz skuhanu meso i domaće crno vino.



Green Cabbage Stew

A Traditional Konavle Dish

The story of *menestra*, a traditional Konavle stew that is prepared in the winter months, especially during Christmas, begins with the cabbage that grows in this region. Cabbage was once most often planted in olive groves, where it was left to grow for two to three years. The hearts were picked in the spring, so that they would branch out better. The leaves are a dark blue and green color and the hearts are small. Cabbage flowers that have not yet bloomed, called *prokule*, are a special treat when steamed and served with olive oil.

This savory cabbage has been cultivated since ancient times throughout the Dubrovnik area. The cabbage from the mountain areas is most highly regarded. In Konavle it is said that the best cabbage is the one that has survived the cold because the lower temperatures enhance the flavor in a specific way. It is enough to just cook it and season it with olive oil.

This simple and delicious dish found its place in the works of many Dubrovnik writers, so poet Savin Bobalje-

vić laments in his poem how he has grown tired of cabbage, and the traveler La Maire noted in 1766 that this food could often be seen on the table for lunch or dinner. In her 1852 travelogue *Aus Dalmatien* (Around Dalmatia) Ida von Düringsfeld described the greenery she saw in the garden of Petar Budman: "Greens, the navy blue green ones that a real Dubrovnik local needs to eat three-hundred-sixty-five days a year if he rightfully wants to say that he ate." In the work *Marija Konavoka* (Marija from Konavle), the priest and writer Mato Vodopić says that on baptismal days the custom in Konavle was to first bring cabbage with bacon out onto the table.

Had it not been for that delicious cabbage, the green *menestra*, the queen of Konavle and Dubrovnik tables, would remain without its crown. The first written document mentioning this dish is *Malahna komedija od pira* (Little Wedding Comedy) by Antun Sasina. The events take place in Mali Ston in 1580, on the day of St. Anthony. The feast was

prepared by parish priest *dum* Tomaš in his home and he offered plenty of food. Special attention was devoted to the green menestra, with the note that *dum* Petar the Deaf ate two bowls of cabbage with lard. All the festivities smelled of menestra, the dish was simply adored and eaten by everyone. Even Francesco Maria Appendini noted this cabbage, unknown in other parts of the Mediterranean, which people from Dubrovnik loved to eat every day cooked with lard. He mentioned that in Italy this dish was known as *Minestra de Ragusei*. This favorite meal in Konavle was prepared so often that children would tell their mothers: "Mama, cook something else, or else we'll turn green."

Eleven years ago, members of the Konavle Agritourism Association realized that rural tourism is a potential for the region of Konavle so they created a festival that would advance and promote Konavle's agricultural heritage. As part of the *Scents of Christmas in Konavle*, every year since then the smell of green menestra has attracted even more guests to Konavle's tables. It is a good way to have fun, but also to encourage younger generations to make this dish, in order to emphasize the importance of preserving culinary traditions.

Green menestra is not only prepared from green cabbage. For the full flavor it is joined by two other types of greens – Savoy cabbage and white cabbage. In addition to these three types of cabbage, for a good menestra it is also necessary to have a good quality dried pork meat, mutton and goat meat. People from Konavle were the first to begin adding the head of white cabbage to menestra, acquiring it from the merchants who would come to Konavle on the days of fairs. Later on they began to cultivate white cabbage themselves. Konavle also has potatoes, which with time, also began to be cultivated in Konavle. Over the centuries, this delicious meal has undergone minor changes in the ingredients, but each of them enriched the taste of the menestra. Today, as in the past, menestra is prepared for celebrations, and every family has its own little secrets for cooking the dish. And most importantly – besides quality ingredients, menestra spreads the most beautiful aromas of the love with which the

hard-working people from Konavle cultivated the necessary cabbage, then patiently cooked it for hours in the warmth of the family kitchen with meat dried in the smoke of the family's hearth.

RECIPE

FOR KONAVLE GREEN MENESTRA

It is necessary to have various types of dried meat (mutton, pork ribs, pork ears, knuckles, dried sausages, pancetta, the bone of prosciutto), which are washed well and cooked in hot water. It has to be cooked long enough so that the meat falls off the bones. When the meat is cooked, it is taken out of the water and put into another pot and kept hot. Using the water in which the meat was cooked, put quartered potatoes, green leafy cabbage, then white cabbage heads cut into larger cubes and Savoy cabbage. It is necessary to cook the potatoes and cabbage thoroughly and everything is stirred together. There must not be too much liquid, thicker is better. Serve warm, with the cooked meat and local red wine.



DOGAĐANJA U KONAVLIMA - 2019

01.05.-24.06.

PROLJEĆE U KONAVLIMA

Proljeće u Konavlima manifestacija je koja se održava u tri uzastopna vikenda i ima niz zanimljivih sadržaja. Osnovni cilj ovih aktivnosti je promocija bogate ponude ruralnog turizma Konavala kao prostora idealnog za aktivni odmor, rekreaciju i boravak u prirodi.

www.agroturizam-konavle.hr

14.05. – 19.05.

DUBROVNIK OUTDOOR FESTIVAL

Dubrovnik outdoor festival donosi zabavne, izazovne aktivnosti na otvorenom, edukaciju, višednevne avanturističke ture i sportske događaje. Festival ima za cilj otkriti prirodne ljepote dubrovačke regije i okolice te promovirati zdrav način života zabavljajući se uz razne aktivnosti na otvorenom kao što su planinarenje, biciklizam, kajakiranje na moru i penjanje. Domaća hrana, skrivene prirodne ljepote i raznovrsne avanturističke aktivnosti ovog kraja sigurno će ostaviti bez daha sve naše posjetitelje.

www.dubrovnikoutdoor.com

12.06.-18.09.

KONAVLE ART – CAVTATSKE GLAZBENE VEČERI

Nakon 10 godina uspješnog projekta „Festival Glazba&Riječ“ koji je imao za cilj poticanje kulturno-izvedbene djelatnosti u Konavlima, udruga Konavle Art 2017.godine osmislila je novi projekt pod nazivom Cavtatske glazbene večeri. Radi se o ciklusu od osam koncerata komorne glazbe koji će se održavati u Cavtatu od lipnja do rujna u salonskim prostorima Pinakoteke, crkve sv. Nikole, Domu kulture i crkvi Gospe od snijega.

www.facebook.com/KonavleArt

17.06. – 21.06.

MOBA

Putem koncerata, radionica, prezentacija i edukacija manifestacija ima za cilj obogatiti kulturnu, glazbenu i turističku ponudu Konavala. Kroz razmjenu iskustava, znanja i vještina ova manifestacija na zabavan i neposredan način daje na uvid bogati kulturni i tradicijski sloj prostora Konavala.

www.facebook.com/mobaprojekt

22.06. – 10.09.

CAVTATSKO LJETO

Cavtatsko ljeto je kulturno-zabavna manifestacija koja se svake godine održava u periodu od kraja lipnja do početka rujna, nudeći raznovrsne kulturne i zabavne programe. U sklopu Cavtatskog ljeta, uglavnom na cavtatskim pozornicama na otvorenom, održavaju se brojne priredbe i koncerti: koncerti ozbiljne glazbe, koncerti klapa, folklorne priredbe, nastupi plesnih skupina, uličnih zabavljača i drugo. Svi programi besplatni su za posjetitelje.

visit.cavtat-konavle.com

07.07. - 08.07.

CAVTATSKI LJETNI KARNEVAL

Cavtatske karnevalske tradicije stare su preko 100 godina. Još je Vlaho Bukovac na svojoj slici «Karneval u Cavtatu», koja se čuva u Zbirci Baltazara Bogišića u Cavtatu, ovjekovječio maškare u Cavtatu na prijelazu sa 19. na 20. stoljeće. Danas karnevalske tradicije čuva Karnevalska udruga Dominali, organizirajući “Karnevalske dane Cavtata” tijekom pokladnog razdoblja te Cavtatski ljetni karneval, koji se uvijek održava vikendom. Ljetni karneval uvijek nudi ležernu zabavu uz nastupe nekoliko glazbenih skupina, te brojne ulične zabavljače, žonglere i performere, pretvarajući tako čitavu cavtatsku rivu u veliku pozornicu, na kojoj svatko može pronaći zabavu za sebe.

visit.cavtat-konavle.com



01.09. – 02.09.

Susret klapa

„NA ME POGLED TVOJ OBRATI“

Susret klapa «Na me pogled tvoj obrati» održava se od 2000. godine, uvijek prvog vikenda u rujnu i okuplja 12 klapa, prvenstveno sa dubrovačkog područja, te nekoliko vrhunskih klapa iz ostalih dijelova Hrvatske. Drugi dan susreta po tradiciji je namjenjen samostalnom koncertu neke od gostujućih klapa.

visit.cavtat-konavle.com

08.09.-22.09.

EPIDAUROS FESTIVAL

Epidauros Festival, glazbeni festival, po prvi put održan 2007. godine, u sebi uključuje i druge umjetničke sadržaje: dramske, literarne, edukativne i folklorne. Festival nudi brojne koncerte međunarodno poznatih umjetnika kao i nastupe mladih umjetnika, kojima se kroz posebnu sekciju festivala “Mladi talenti” daje prostor i poticaj za daljnji napredak u karijeri.

www.epidaurosfestival.com



01.10. – 07.10.

DUBROVNIK & KONAVLE WALKING FESTIVAL

Dubrovnik Walking Festival organiziran je po prvi puta 2016. godine s ciljem promoviranja drugačijeg lica Dubrovnika – onog izvan gužve, okrenutog prema lokalnim okusima i stazama, s osjećajem slobode, mira i pripadnosti prirodi. Plodno Konavosko polje, slikovita sela, pješačke staze, stara željeznička pruga, vinogradi, vinarije i seoska domaćinstva dio su jedinstvenog programa namijenjenog svakome – od početnika do iskusnih pješaka.

www.dubrovnikwalkingfestival.com

17.10 – 20.10.

UNSEEN ART FESTIVAL – FILMSKI FESTIVAL

Festival kratkometražnih filmova i umjetničkih radova iz područja novih medija mladih autora s područja jugoistočne Europe. Filmovi se prikazuju na raznim lokacijama u Cavtatu kao slučajan i iznenađan susret filma i gledatelja. Prateći glazbeni program također promovira mlade glazbenike.

www.unseencavtat.com

Studeni

KONAVLE 100 KM

Rekreativna biciklistička utrka “Konavle 100 km” ima za cilj promicanje biciklizma kao oblika rekreacije kod lokalnog stanovništva, ali i promociju Konavala kao biciklističke destinacije izvan turističke sezone.

23.12. – 30.12.

MIRISI BOŽICA U KONAVLIMA

Mirisi Božića u Konavlima pokrenuti su 2008. godine kao promotivni događaj ruralnog turizma Konavala, tada u obliku najveće kolende u Hrvatskoj. S vremenom je ova manifestacija postala prepoznatljiv turistički proizvod i značajna dodatna vrijednost cijele dubrovačke turističke destinacije. Mirisi Božića u Konavlima nositelj su Zlatne povelje nagrade „Suncokret ruralnog turizma Hrvatske“ za najbolju manifestaciju u ruralnom turizmu.

www.agroturizam-konavle.hr

08.03.2020.

100 ŽENA NA SNJEŽNICI

Povodom međunarodnog Dana žena HPD Snježnica organizira tradicionalni uspon na najveći vrh Dubrovačko-neretvanske županije, Snježnicu u Konavlima (1234 m). Cilj uspona je promocija Konavala, prirode i aktivnog boravka uz naglasak na zaštitu prirode i okoliša tj. održivog turizma. Broj posjetitelja povećava se iz godine u godinu te je u 2019. Iznosio oko 500.

EVENTS IN KONAVLE - 2019

01.05.-24.06.

SPRINGTIME IN KONAVLE

Springtime in Konavle is a series of events held over three consecutive weekends promoting a variety of opportunities for rural tourism in Konavle. The area is an ideal place for an active vacation, recreation and to spend time in nature.

www.agroturizam-konavle.hr

14.05. – 19.05.

DUBROVNIK OUTDOOR FESTIVAL

The Dubrovnik Outdoor Festival is focused on fun, challenging outdoor activities, education, multi-day adventure tours and sporting events. The festival celebrates the natural beauty of the Dubrovnik region and its surroundings and promotes a healthy lifestyle through hiking, biking, sea kayaking and climbing. The festival includes homemade food, natural beauty and a variety of adventurous activities.

www.dubrovnikoutdoor.com

12.06.-18.09.

KONAVLE ART –

CAVTAT MUSICAL EVENINGS

After 10 years of success with the Music & Word Festival of cultural performance activities in Konavle, in 2017 the Konavle Art Association created a new project entitled Cavtat Musical Evenings. This is a cycle of eight concerts of chamber music that will be held in Cavtat from June to September in the salon space of the Pinacotheca Gallery, the Church of St. Nicholas, the House of Culture and the Church of Our Lady of the Snow.

www.facebook.com/KonavleArt

17.06. – 21.06.

MOBA

The goal of this project is to enrich the cultural, musical and tourist offer of Konavle through concerts, workshops, presentations and educational events. These events provide entertaining and direct access to the rich cultural and traditional layers of the Konavle region through the exchange of experiences, knowledge and skills.

www.facebook.com/mobaprojekt

22.06. – 10.09.

CAVTAT SUMMER

Cavtat Summer is held every year from the end of June to the beginning of September, offering a variety of cultural and entertainment programs. Many events and concerts, mainly outdoors, are held as part of the Cavtat Summer: classical music concerts, traditional Dalmatian klapa concerts, folklore performances, dance groups, street entertainers and more. All programs are free for visitors.

<https://visit.cavtat-konavle.com/en/>



07.07. – 08.07.

CAVTAT SUMMER CARNIVAL

Cavtat's carnival traditions are over 100 years old. Today, the Dominali Carnival Association preserves the Carnival tradition, organizing the "Carnival Days in Cavtat" during the Carnival period and the Cavtat Summer Carnival, which is always held on weekends. The Summer Carnival always offers relaxed fun, featuring performances by a number of music groups, as well as many street entertainers, jugglers and performers, transforming the entire Cavtat waterfront into a grand stage where everyone can find some fun.

<https://visit.cavtat-konavle.com/en/>

01.09. – 02.09.

"TAKE A LOOK AT ME"

Klapa Singing Festival

The Dalmatian klapa a cappella singing group festival called "Na me pogled tvoj obrati" ("Take a Look at Me") has been held on the first weekend in September since 2000. It brings together 12 different men's and women's klapa singing groups, mostly from the Dubrovnik area, as well as several top klapa groups from other parts of Croatia. Traditionally, the second day of the meeting is dedicated to a solo concert by one of the guest klapa groups.

<https://visit.cavtat-konavle.com/en/>

08.09.-22.09.

EPIDAUROS FESTIVAL

Since 2007, the Epidaurus music festival has included many concerts by internationally renowned artists. In addition, young artists are provided with the opportunity and incentive for career advancement through the special "Young Talents" section.

The festival also includes dramatic, literary, educational and folklore events. The festival holds

www.epidaurusfestival.com



01.10. – 07.10.

DUBROVNIK & KONAVLE WALKING FESTIVAL

The Dubrovnik Walking Festival was organized for the first time in 2016 with the goal of promoting a different aspect of Dubrovnik – one beyond the crowds, oriented towards local flavors and paths, with a sense of freedom, peace and belonging to nature. The rich fields of Konavle, picturesque villages, hiking trails, old railroads, vineyards, wineries and rural homesteads are part of a unique program designed for everyone – from beginners to experienced hikers.

www.dubrovnikwalkingfestival.com

17.10 – 20.10.

UNSEEN ART FESTIVAL – FILM FESTIVAL

The Unseen mini film festival is a short film and art works festival focused on new media featuring young artists from Southeastern Europe. The films are screened at various locations in Cavtat as a surprising meeting between film and viewers. The accompanying music program also promotes young musicians.

www.unseencavtat.com



November

KONAVLE 100 KM

The "Konavle 100 km" cycling race promotes cycling as a form of recreation for the local population, but also serves for the promotion of Konavle as a cycling destination outside the tourist season.

23.12. – 30.12.

SCENTS OF CHRISTMAS IN KONAVLE

The Scents of Christmas in Konavle began in 2008 as a promotional event for the rural tourism of Konavle. It features the largest gathering of traditional *kolenda* carol singing in Croatia. The Scents of Christmas in Konavle is the winner of the Golden Award "Sunflower of Rural Tourism of Croatia" for the best rural tourism event.

www.agroturizam-konavle.hr

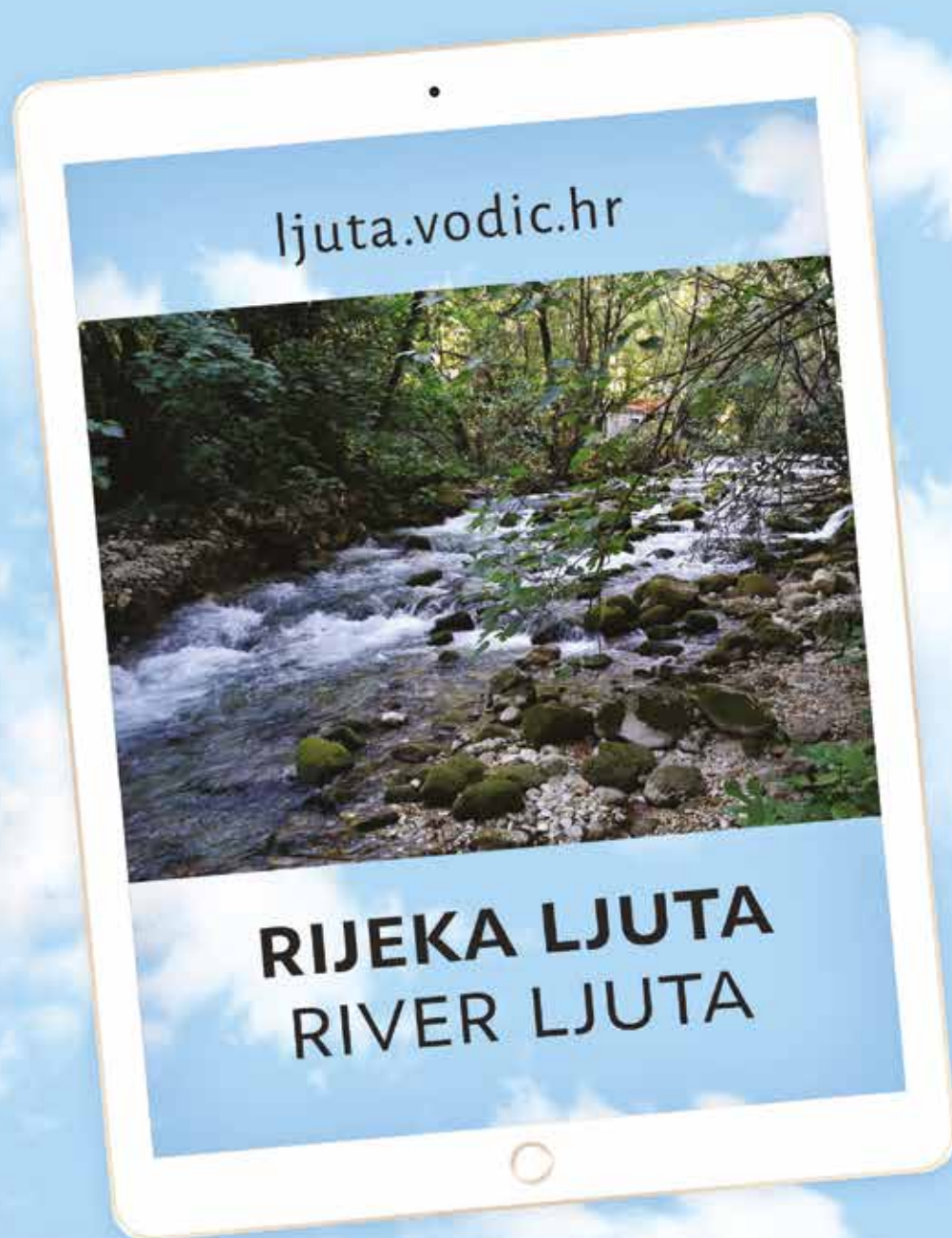
08.03.2020.

100 WOMEN ON SNJEŽNICA MOUNTAIN

Celebrating International Women's Day, the Snježnica Mountain Climbing Club organizes a traditional climb to the highest peak of Dubrovnik-Neretva County, Snježnica Mountain (1234 m) in Konavle. The climb promotes Konavle, nature and an active vacation with an emphasis on environmental protection and sustainable tourism. The number of participants has increased every year. In 2019 there were more than 500 participants.



AUDIO VODIČ | AUDIO GUIDE



**MUZEJI & GALERIJE
KONAVALA | MUSEUMS
& GALLERIES OF KONAVLE**



KUĆA BUKOVAC
BUKOVAC HOUSE
CAVTAT

01. 04. - 31. 10.
Weekdays & Saturdays:
9:00 am - 6:00 pm
Sunday:
9:00 am - 2:00 pm



MAUZOLEJ RAČIĆ
RAČIĆ MAUSOLEUM
CAVTAT

01. 04. - 31. 10.
Weekdays & Saturday:
10:00 am - 5:00 pm
Sundays: closed



ZAVIČAJNI MUZEJ
KONAVALA | KONAVALA
COUNTY MUSEUM
ČILIPI

01. 04. - 31. 10.
Weekdays & Saturday:
9:00 am - 7:00 pm
Sundays:
9:00 am - 2:00 pm

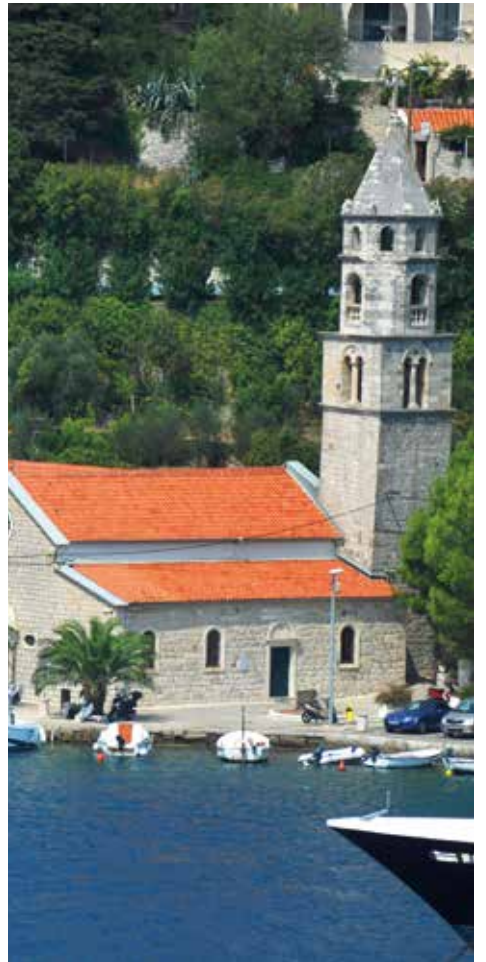


ARHEOLOŠKI MUZEJ
KONAVALA | ARCHAEOLOGICAL
MUSEUM OF KONAVALA
PRIDVORJE

01. 04. - 31. 10.
Weekdays & Saturdays:
9:00 am to 6:00 pm
Sundays: 9:00 am - 2:00 pm

01. 11. - 31. 03.
Weekdays & Saturdays:
9:00 am to 6:00 pm
Sundays: 9:00 am - 12:00 pm
Mondays: closed

WWW.MIGK.HR | INFO@MIGK.HR
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MUSEUMS & GALLERIES OF KONAVALA
GRUDA 152, 20215 GRUDA | +38520690641



Cavtat – International Finalist for
International Golden Flowers Award 2019

